

A WEEK
Mary OF *Harwood*
SOLILOQUIES
AND
PRAYERS:

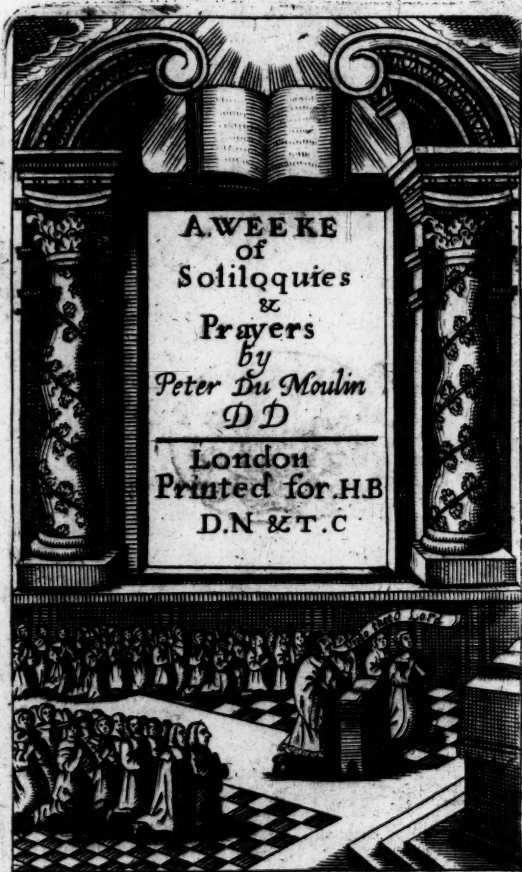
With a
PREPARATION
To the
Holy Communion.

And other *Devotions* added
To this Edition.

In Two Parts.

By Peter Du-Moulin, D.D.

L O N D O N,
Printed for *H. Brome*, *D. Newman*,
and *T. Cockerill*, 1679.



F. H. van Houe fecit




И О Д И О Л

Printed for H. D. Brown
and T. C. Brown

TO THE
Right Honourable
ELIZABETH
Countess of
Burlington and Cork,
Sole Daughter and Heir of the
Right Honourable
HENRY
Earl of Cumberland.

Madam,

 *T*is now twenty three years
since I humbly presented
these Meditations to your
Ladiship: And I could not
in duty do otherwise since
they were conceived in your house,
where I had found for many years a fa-
vourable retreat in the publick and my
A 3. private

The Epistle Dedicatory.

private calamity. And yet by a more particular title your Ladship might claim them as your own goods; For God having sent me some interruption in my health, whilst your Ladship expressed much charity and tender care for my recovery, I endeavoured to make some amends for the discontinuance of mine attendance, and spent these thoughts to give to your Devotion what help I could, that in your Prayers you might ever meet God, whom many times we miss when we go about to seek him by Prayer.

Truly we ought to observe with our best care what may be the reason why so often either we find no return of our prayers, or find a return of displeasure instead of comfort. As for the perverse and hard hearted, who yet take upon them to pray, the blind man healed by Christ saith, Joh. 9, 31. That God heareth not sinners, and he saith right, for he means impenitent sinners.

But what have I to do with them that are without, speaking now to your
godly

The Epistle Dedicatory.

godly soul endowed with Gods fear and love? Why then are the prayers of them that love and fear God so little effectual many times? The main cause is the wandring of their thoughts when they are about that holy duty. For it is no wonder that God granteth not what we ask when we think not what we ask, And it were a wonder if that Holiest of Holies, being spoken to without attention, did not resent so great a contempt which we would not use to our inferiours. Since then the wandring of our thoughts is the cause of that great evil, what is the cause of that wandring? Indeed the prime cause is the incapacity of our low carnal nature to comprehend the infinite God; who being invisible and immaterial doth not help the mind with any image proportionate to the sense and imagination; without which it is very hard for the understanding to fix his thoughts. And that defect in our nature is made worse by this defect in our duty, that we make our addresses to God having not considered before what

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we are going about, what God is, and what we are.

And as the best things may be of ill use, the saying of the prayers by heart so necessary to many people, as incapable to frame prayers, yet without an especial good heed will give more licence to the wandring of our thoughts: For words settled in the memory by long custom will come to our tongues end before they enter into our mind; and such is mans weakness that things most ordinary are least heeded.

For a help against these inconveniencies, I have here set down models of prayers for every day of the Week, and two for the Lords day. And before every prayer I have set a Soliloquy guided by a text of Scripture. That diversity of prayer: may help to stay your attention, and more yet, the Soliloquies that usher them.

For because we use to fall on our knees with our minds full of the businesses and companies from which we come, it will be a wise course to take time to meditate

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meditate a little, and recollect our thoughts before we begin to pray. And because many times we are no more fit to speak to our selves of God than to God, your Ladiship shall find here Soliloquies ready made.

For the several days I have chosen different subjects, and such as contain in this small number the whole duty of the Christian, and laid them in the order that I thought fittest to set a conscience in a good frame. For otherwise I intend not to tie Devotion to certain days; the Prayer for Munday being alike good for Tuesday.

To these prayers your Ladiship may add according as your necessity or discretion shall suggest. Which that you might freely do, I made them not overlong, so that one Soliloquy with the Prayer will not hold you above a quarter of an hour.

I know your Ladiship useth other good helps, to your own more particular aspirations to Heaven. And I presume not hereby to make you decline

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any form or devout custom where you have found edification. But by using these sometimes the other will become new to your Ladiship, and variety will make them more acceptable and profitable.

One counsel I humbly crave leave to urge upon your godliness, that you never set your self to pray without some foregoing meditation, either of your own good thoughts, or anothers made ready to your hand. To which end, I have in the end of this Week of Devotions added a preparatory Soliloquy for any kind of Prayer. For there being such an immense distance between God in Heaven and man upon Earth, it is almost impossible for him that prayeth, to fix his mind newly come from worldly busineses upon his Father which is in Heaven, except he make before a Bridge of Meditation between these so distant shores.

Here also your Ladiship shall find a preparation for the holy Communion, although you want not the labours of others.

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others that have worthily meditated upon this subject, whose good example ought not to slacken the diligence of other Divines, but encourage their industry. And the more this duty is oppos'd or neglected by others, the more it concerns us to attend it with devotion and diligence.

Though there be better helps abroad for the practice of Piety, these may be more effectual with your Ladyship, because they are your domestical goods, and productions of your charitable care of my health, which provoked my endeavours to take this care for the health of your Soul.

Yet by these helps of Devotion I do not so much intend to ease your Meditation of a labour, as to stir up towards these sacred duties the rare abilities of your brave mind, blest with a gracious disposition to godliness and good works. Of which I could say much, but that your generous Piety seeketh not to be praised but strengthened.

For that end I humbly present these
Medita-

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Meditations as Handmaids to your Ladiships Devotion, beseeching God to assist them with his vertue from above, that you may be strengthened with might by his Spirit in the inner man, growing every day from grace to grace, and finally from grace to glory. I rest,

Madam,

Your Ladiships

Most dutiful and most

affectionate Servant,

P. Du-Moulin.

IMPRIMATUR,

July 5.
1677.

C. Alston, R. P. D. Hen.
Episc. Lond. à Sacris
Domesticis.

A W E E K
of Soliloquies and
P R A Y E R S.

For the **LORDS DAY**
Morning.

Pfal. 31. Verse 23.

*O love the Lord all ye his Saints
[otherwise] his beloved.*

Soliloquy.



As there ever a more
reasonable desire, than
that those whom God
loveth should love him
again? For so many blessings which
God sends down in great showres
upon.

upon them, can they do less than send up to him the Vapours of their holy affections and thanks? Truly it was by him that love began. *Herein is love, not that we loved him, but that he loved us.* Yea, we love him, because he first loved us, 1 Joh. 4. 10. And the chiefest effect of his love to me is the grace that he giveth me to love him. O if love requires love, and if benefits demand thankfulness, what love, what thankfulness do I owe to my God in whom I have both my being and well being?

But as the Sun makes us lose the sight of the Stars, there is an effect of his love, which seems to swallow all the other effects, and by its great light draws upon itself alone the eyes of the devout soul. And that is the sending of the son of God for our redemption. *For God hath so loved the world, that he sent his only son into the world, that whosoever believeth on him should not perish but have everlasting life,* Joh. 3. 16. O unfathom-
able

able depth of the love of God ! Love stronger than death ! death of the son of God that gives us life ! Happy is he that can dive into that gulf of mercy. Not to find the bottom, for it hath none, but to lose himself in it with love and admiration. But it is a comfort to me in this temporal condition where reason is short-sighted and cannot reach to the height of the knowledge of God, that it is possible for me to love more than I know. And without comprehending his mysteries I may rejoyce in his love. Praised be God that I know enough of him to love him, though I should know no more of him but that he loveth me.

Then that I may perfectly love him, I will take for my pattern the perfect love that he bears to me. He loved me and elected me in Christ before the foundation of the world. As his love is eternal, mine must be perpetual, and partake of the perpetuity of its object and original. He loved
me

me freely and without hope of profit, for though he fetch glory out of his mercy to me, he could have glory enough without it. And he could fetch glory out of his justice, if he had chosen rather to condemn me. My love to him then must be altogether free; I must not love him with a mercenary love, only for mine own utility, but purely and simply, because he is good to me, good in himself, and the prime perfection. And because it is the duty of the Creature to love the Creator, and of the redeemed to love the Redeemer.

He hath loved me with a singular love, for Christ hath taken as much labour to redeem me as if he had none but me to redeem. It is not by the great, it is in particular and by virtue of a singular election that I am redeemed. And I may say after *St. Paul*, that *God loved me and gave himself for me*, Gal. 2. 20. Besides, his love guideth and tendeth me as carefully in all my wayes, yea in all my

For the Lords day Morn. 5

my steps, as if he had none but me to tend in all the world. I must then for that singular love return him a love altogether singular. I must love nothing properly but him, all other things in him and for him, nothing out of him. He loved me so much as to die for me, I must also love him more than my life. He loved me as his Spouse, I must also love him as my husband, but a husband to whom I owe my life and my self; a husband that married me with eternal compassions, when I was by nature his enemy; and marrying me he endowed me with his own kingdom.

How it grieves me that I have nothing to bring to a husband so great and so good! For what can I bring to him in marriage since he hath given me what I have, and made me what I am? What then? Shall I bring him nothing? Yes truly; I will bring him my heart, I will give him my love. For though I hold of
him

him my heart and the grace to love him, yet it is a gift of mine when I present it to him, because I present it freely. Be the disparity never so great between the Creator and the creature, I may give him love for love: the eternal God that loveth me, payeth himself with the love of his little servant.

I will put him as a seal upon my heart, Cant. 8. 6. I will keep him fast and close to my heart, that my heart may take the print of him and never lose his blessed figure. He is so good that he defends me even when I offend him, I will be so good as to love him even when he strikes me. He keeps near me when I turn away from him, I must keep near him even when he seems to hide his face from me. God patiently expects my repentance, I will patiently expect his deliverance. He loved his own unto the end, Joh. 13. 1. and he staves with them alwayes, unto the end of the world, Mat. 28. 20.
and

For the Lords day Morn. 7

and beyond, even to eternity. His love to me hath no end, no measure, no intermission; O that my heart were towards him as his is towards me! O that I could love him to the end, yea without end, and that the world and the flesh should make no intermission in my love! O that I could raise my love to such a high degree, and there keep, that *many waters could not quench that love, neither could the floods drown it, Cant.* 8.7. But to that end I must crave the help of his holy spirit.

P R A Y E R.

O My God, my most gracious Father, who hast loved me from all eternity, and wilt yet love me to all eternity, I am too little to comprehend the greatness of thy compassions, and the excellency of thy promises to me. O Lord how excellent is thy loving kindness! *Psal.* 36. Thou hast not only made me after
ter

ter thy likeness, fed me with thy bounty, and preserved me by thy providence, but thou hast not been sparing of thine own Son, and thy son hath not been sparing of his own life to redeem me from death, and give me the inheritance of thy kingdom. *O the depth of the riches both of thy wisdom and mercy ! O incomprehensible goodness ! O infinite love !* What shall I render thee for the inestimable treasures of thy grace ? But even this belongs to the infinity of thy love, that thou acceptest the love of thy little creature in exchange of thine infinite love. Come then, let me love thee, let me bless thee, O my God, *who forgivest all mine iniquities, who healest all my diseases ; who redeemest my life from destruction, who crownest me with loving kindness and tender mercies, who satisfiest my mouth with good things,* Psal. 103. 3. O my Saviour Jesu, who for my sake hadst thy hands and feet pierced with nailes, and thy side launc't with a spear,

For the Lords day Morn. 9

spear, be pleased to make a wholesome wound in my breast with the point of thy love. For as by thy light we see light, so by thy fervent love to us, we are inflamed with love to thee.

O thou the first beauty, the first goodness, who only deservest that I make an incense of my affections unto thee with the fire of love; I desire to know thy perfections better, that I may love them better. I desire to love thee with all my heart, and with all mine understanding, and more yet with my heart, because it is more capable to embrace thee than mine understanding to know thee. Lord how I esteem the celestial glory, because there the soul knows thee and loves thee perfectly! And how the world and mine own flesh displease me, because they make me incapable to know and love thee as much as I desire! But though I feel my self full of imperfection, yet the desire of my soul is to thy name O Lord,
and

and to the remembrance of thee. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early, Isa. 26. 8. I will seek thee, O Lord, but I have need that thou seek me and find me, and bring me thy self to thee, and put far from me all things and all desires that make me go astray from thee.

My God, because I love thee, I desire to please thee, and that I may please thee I desire to be like unto thee. O great Bridegroom of my soul when wilt thou make me like unto thee that I may be all handsome, and a fit Bride for thee? When shall I be clad all about, all over, with the new man which after God is created in righteousness and true holiness? Ephes. 4. 24. How ambitious am I to be deckt with the precious jewels of faith, charity, zeal, the ornament of a meek and quiet spirit which before thee is of great price, 1 Pet. 3. 4. and above all with thy love which is the bond of perfectness, Col. 3. 14. that these
Chri-

For the Lords day Morn. 11

Christian vertues be an ornament of grace unto my head and chains about my neck, Pro. 1. 9. Lord thou hast adorned me with the imputation of thy perfect righteousness, my glorious wedding gown, whereby I do appear before God thy Father and mine all righteous and all perfect. *I will greatly rejoyce in the Lord, my soul shall be joyful in my God, for he hath cloathed me with the garments of salvation, he hath covered me with the robe of righteousness, as a Bridegroom decketh himself with ornament, and as a Bride adorneth her self with her jewels, Isa. 61. 10.*

O Christ who hast already made me fine with the jewels of thy merit, be pleased to add unto them those of thy spirit, that thy righteousness serve not only to justifie me, but much more to sanctifie me. For I shall never be a Spouse handsome enough for such a perfect Bridegroom till thy vertues pass unto and into me, and change me into thy likeness by the operation

operation of thy powerful spirit, the chief effect thereof being a fervent love exprest in a serious imitation. O Lord, *thy banner over me is love,* Cant. 2. 4. my wedding livery is love. With that livery I expect to be led by thee into the wedding chamber. O in that expectation let love produce his best effect in me, which is to change the person loving into the beloved, so that I may truly say, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the son of God, who loved me and gave himself for me,* Gal. 2. 20. I look for an eternal habitation to live with thee and live by thy life. But it is too long for me to expect till thou bring me into that wedding room. I have a wedding room for thee in my heart, not so well furnished as I could wish to receive such a great guest, but come Lord and bring thy furniture of grace along with

For the Lords day Morn. 13

with thee. That house cannot want
accommodation that is graced by thy
presence. O Lord be thou in me and
I in thee, as thou Father art in the
Son, and thou Son in the Father, that
I also may be one with you, John 17.
by the holy Ghost the spirit and
bond of love. And to you three per-
sons and one God be glory for ever-
more. *Amen.*

B

For

For the LORDS DAY
Evening.

Joh. 14. Vers. 23.

If a man love me he shall keep my word.

Soliloquy.

How ordinary it is to hear Gods word, and how rare to keep it! And how simply will men persuade themselves that they love God, when they take no care to please him! They love God as they do their horses, for their use, which is not loving God but themselves. He that will love God and not keep his word, doth as a wife married to a worthy husband, to whom she should say, I will love you for my pleasure and profit, but out of that I will do nothing that you require of me. How near this comparison comes to me whose soul is betrothed to my Saviour Jesus who

For the Lords day Even. 15

who loved me and gave himself for me, and hath signed the contract of marriage with his own blood ! For it is too true that my love to him hath more respected my benefit than my duty.

I have often protested that I loved him. Now he puts my love to the trial, *If you love me keep my commandments. If a man love me he shall keep my words, Joh. 14. 15.* He will have love from his Spouse (and such is every Christian soul) but it is according to the laws of matrimony *to love, to cherish, and to obey.* It is the lesson made to that royal Bride, which represents both the Church of the first-born which are written in heaven, and every good soul. *Forget thine own people and thy fathers house, so shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him, Psal. 45. 10.* That I may consecrate my self to the love of that King and Bridegroom of my soul he will have me to forget my car-

nal interestes. He greatly desireth and delighteth in that beauty which himself hath given me, his renewed image consisting in his knowledge and love, and faith in his promises. But unless I worship him, humbly bowing and subjecting all mine affections unto his word and pleasure, I have not that beauty which he desireth and delighteth in, and I deceive my self with a false perswasion that I love him. For how can I love his person without loving his pleasure? And how can I make a separation between him and his will since his will is himself?

My soul be thou to thy God and husband a loving and obedient wife, let his word be precious to thee, learn it, cherish it, keep it. It is more desirable than gold, and sweeter than hony. *Psal. 19. 10.* It is that heavenly wisdom whose *wayes are wayes of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold on her, and happy is every*
one

For the Lords day Even. 17

one that retains her, Pro. 3. 17.

But what is it to lay hold upon her, is it to profess the truth? What is it to retain her, is it to argue about religion in dispute? Sure there goes more to that duty. It is to maintain the excellency of it by practice. *Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. 1. 27.* The love that God expects of me must be shewed to his commandments, so that I may say with David, *my soul hath kept thy testimonies and I love them exceedingly, Psal. 119. 167.*

That I may love God as I ought, I must love all that he loveth. *He loveth righteousness and judgement, Psal. 33. 5.* I will then give to all their right, beginning at himself, paying the love, the faith, the reverence, and the obedience to him due. Next I will give to my neighbours their right, being sincere in my words,

faithful in my promises, just in my conversation, possessing nothing but what is justly mine, accounting the unjust gain to be a loss and a curse. *God despiseth not the sacrifice of a broken and a contrite heart*, Psal. 51. 17. David calls it the sacrifice of God. I will then endeavour to break my heart with contrition, of which I have but too much cause, and make it a fit sacrifice for him.

I am commanded to *do good and communicate*, for with *such sacrifices God is well pleased*, Heb. 13. 16. And I am taught that *God loveth a chearful giver*, 2 Cor. 9. 7. I will then chearfully offer unto God those sacrifices of beneficence which he loveth. And since I can do no good to my Saviour that does me so much good, I will do good to his Disciples.

God loveth the meek, and it was to them that Christ came to preach good tidings. Since he loveth them so much, I will love them also, *Isa. 61. 1.* and I will endeavour to be
meek

For the Lords day Even. 19

meek that he may love me. In these and in all things else I will endeavour to keep his word, because I love him that gave it me to keep, and because his will is my delight. O when shall that happy day come, when I shall perfectly keep Gods word, because I shall perfectly love him! When shall I live far from those that keep not his word, because they do not love him, and seduce or offend or interrupt them that would keep it! When shall I live with the life of the Saints and blessed, that find all their pleasure in loving and serving God, and know no difference between their duty and their delight!

P R A Y E R.

O God Almighty and all good, when I consider that thou makest the winds thine *Angels*, and the flames of fire thy *Ministers*, and that fire and hail, snow, vapour, and stormy wind are fulfilling thy word, Psal.

148. I wonder that things incapable to love thee should inviolably keep thy word, and that no creatures should decline to obey it; but those whom thou hast endowed in their creation with a capacity to know and love thee. Lord, what a shame is this to me, that I should be overcome in readiness of obedience by those creatures that know not their obligation to obey thee! Yet, O my God, that knowest all things, thou knowest that I love thee, which is more than they do. But it is clear that I love thee not enough since, I do not obey thee as readily out of love and reason as other creatures do without either, out of a meer instinct of nature. My God I humbly crave thy pardon for that want of obedience, and for my want of love which is the cause of it. O Father of mercies cover that shortness of love with the infinity of thine. Enter not into judgment with me for being so cold to love thee, so slow to serve thee,
so

For the Lords day Even. 21

so careless to hear and keep thy word. I cannot tell the number of the acts of my disobedience against thy word, nor sufficiently comprehend the greatness of thy *mercy which is in the heavens, and of thy faithfulness reaching unto the clouds.* O Lord since thy heavenly mercy is so great as to promise remission of sins to all that would have their recourse unto thee by the merit and intercession of thy Son, thy faithfulness also shall be so great as to fulfil thy promise to me thy sinful servant, who now embrace by faith the merit of thy beloved son, and implore the benefit of his gracious intercession.

And that hereafter I may so love thee that I may keep thy word, give me grace by the operation of thy spirit to learn of that holy word how I may love thee. Let me love thy word with a fervent heart. Let me come to it with a holy appetite, as thy Prophet, *who found thy words and did eat them, and thy word was*

unto him the joy and rejoycing of his heart, Jer. 15. 16. Let it be to me quick and powerful, and sharper than any two edged sword, Heb. 4. 12. Let me sensibly find it profitable for doctrine, for reproof, for correction, for instruction in righteousness, till I may be perfect thoroughly furnished unto all good works, 2 Tim. 3. 16. Be pleased to make me diligent in good works, zealous for thy glory, and charitable to my neighbours. Let me not love them in word, neither in tongue but in deed and in truth. Jam. 3. 18. Let me set mine affections on things above, not on things on the earth, Col. 3. 2. Let not my heart be set upon the world which I must leave, but upon thee my permanent possession. Let my breast be a Sanctuary, where the incense of my holy affections ascend to thee continually, and where thy self may be pleased to dwell, sitting between faith and love as it were between the Cherubims. Let thy will ever be my rule,

For the Lords day Even. 23.

rule, thy fear my guide, thy wisdom my counsellour, and thy promises my comfort. *Let the words of my mouth and the meditation of my heart be acceptable in thy sight O Lord my strength and my redeemer, Psal. 19.*

14. Let me be blameless and harmless, the child of God, without rebuke, in the midst of a crooked and perverse nation, among whom I may shine as a light in the world, Phil. 2. 15.

O Lord open the eyes and turn the hearts of those that love thee not and keep not thy word. Sanctifie them that know thee, and in whose hearts thou hast already kindled some sparks of thy love. Deliver thy Church redeemed with thy blood from heresies, schismes, and scandals. And since she is thy Spouse let her be presented unto thee as a chaste Virgin, having neither spot nor wrinkle, Ephes. 5, 27. And let my soul which is also thy Spouse be so presented before thee. Strengthen by thy Spirit thy children tossed between persecutions
and

and temptations, and perfect thy virtue in their weakness. Wipe off the foul aspersions cast upon thy Gospel, and let not the sins of the professors thereof be imputed unto the holy truth which they profess. O let thy truth shine as the light, and thy righteousness as the noon day. Raise again the walls of thy decayed Jerusalem. O great and jealous God stir up thy jealousy and the bowels of thy mercies. Suffer not for ever thy name to be blasphemed, and thy redeemed children to be exposed to the rage of the world and the Devil. God of peace *bruise Satan under our feet shortly*, Rom. 16. 20. *Lord Jesu come quickly*, Rev. 22. hasten the fulfilling of thy kingdom. Begin now thy kingdom within us, delivering us from the bondage of sin, whose yoke is a thousand times heavier to them that love thee in truth, than that of all the tyrants and persecutors. O Lord if we be holy we cannot be miserable, and if we love thee

thee we cannot be beaten down by the hatred of the world. O let me ever aspire to those eternal tabernacles where they are in a sovereign happiness, because they are filled with a sovereign love of thee. Endue me with vertue to fight the good fight, the remnant of the days of my vanity, with a firm expectation that I shall shortly and for ever enjoy thy great peace, and that victory into which death was swallowed up by our Lord Jesus Christ, to whom with thee and the holy Ghost be glory for evermore. *Amen.*

For

For *M U N D A T*

Pfal. 38. Verse 5.

*For mine iniquities are gone over my
head, as an heavy burden, they
are too heavy for me.*

Soliloquy.

THe life of a faithful soul is a journey to God. And I praise his mercy, that I feel within me a sincere desire to be a traveller in that journey. For I know that to draw near unto God is my good, and to draw back from him is certain perdition.

But when I endeavour to rise up to God, I feel a heavy burden of the flesh lying upon the wings of my devotion, that keepeth it down. Then the number of my sins fills me with
shame,

shame, and the high justice and holiness of God strikes me with terror. For if the *Seraphims* cover their faces with their wings before him as not holy enough to behold that holiest of holies, how can I appear before him with my weak unclean nature? how can the stubble stand before that consuming fire?

I see then that to rise up to God, the first round of the ladder is humility. I see that if I will be acquitted I must condemn my self, and that my judge will not pronounce me guiltless till I plead guilty.

Wo is me! I have too much cause for it. When I consider what I have received of God, and what I have repayed him. He hath created me after his image, and I have disfigured it by sin. He hath made me for his glory, and I have sought mine own. He hath shone upon me with the light of his truth, and I have not walked in his light.

He hath bought me with the pre-
cious

cious blood of his beloved son, and I did not deliver to him that, which he bought at so dear a rate. My body and my soul belong to him by right of creation, redemption, and preservation; and I did not worthily glorify him in my body, and in my spirit which are his. How many graces have I received of his liberality? and what account can I give him of the use I put them to? What thanks did I give him for supplying my wants, and helping me out of my dangers? How many times instead of thanks, when he defended me have I offended him, and he while I offended him defended me, as if his goodness and mine unthankfulness had been striving for mastery?

Solomon tells me that to punish the just it is not good. Nor to strike Princes for equity, Prov. 27. 26. Yet it is the usage that I have offered to my God. I have stricken at the just one and the justice it self, by grieving his good spirit. And that just one

one is my Prince. And it is for his equity and forbearance that I abused him, for had he sunk me into hell when I was wilfully sinking into sin; had he not continued unto me life, strength and plenty, I could not have imployed his benefits to offend my benefactor as I have done.

How slackly, how overly have I performed the duties of his service! what gadding of my thoughts in my prayers! What coldness in my devotion! What neglect of good works! Have I heard his word with attention! Have I meditated on it with affection! Have I kept it with sincerity! And when God toucht me with his good Spirit, did I readily receive and entertain his good motions! Did I open to him every time that he knockt, and said to me as to the *Sponse*, *open to me my sister, my love!* Did I not rather despise the riches of his goodness and forbearance and long suffering, not knowing, or (which is worse) not minding that

that the goodness of God leadeth me to repentance ! How slowly do I stir to raise my thoughts to God, and how quick are my motions towards the world ! How easily am I entangled with unbelieving cares and fears, and lulled with the deceitfulness of worldly hopes ? Poor soul that aspirest to heaven thy country, what a strange air dost thou live in ? where the world engrosseth all the time, and one cannot think of God but by stealth ? What a fleshly prison art thou confined to, where Piety is languishing and sin is lively ? where nature helpeth her captivity and feareth her liberty ? O wretched soul that I am, who shall deliver me from the body of this death ! *Cant. 5. 2. Rom. 7. 24.*

P R A Y E R.

O Great God, whose majesty is infinite, the holiness perfect, the eyes all seeing, and the justice for-

formidable : I am cast down with shame and confusion of face, when I think how pure thou art and how impure I am; herein the more guilty because thou hast created me after thine image, and endowed me with thy holy knowledge, honouring me so much as to acknowledge me for one of thy Children in thy son Jesus Christ; which high grace ought to have made me studious to become like my Father which is in heaven. Thou hast given me holy laws, thou hast compassed me about with loving kindness and tender mercies, thou hast comforted my soul with thy saving promises; but I have transgressed thy laws, abused thy tender mercies, and turned the comfort of thy saving promises into an occasion of carnal security. I have been active for the world and slow in thy service, I have sought mine own things more than the things of the Lord Jesus: this deceitful world hath many times stolen my
love

love which to thee only is due. And the subjects thou hast given me to love and glorifie thee, I have misapplied to the contrary, being withdrawn from thee by thy benefits which should have drawn me to thee with cords of humanity. I have cumbered my mind with diffident cares, and fears offensive to thy love and providence, whereas I should have cast all my cares upon thee, for thou carest for me: how many faults of presumption, how many faults of error, how many secret faults do I daily commit before thee the holy one, and the just that hatest iniquity and justifiest not the wicked! and how far am I from that holiness requisite in words, in thoughts, in actions and more in affections to walk in thy presence! O great and holy God, that seest all, that judgest all, and searchest the hearts and reins! *I have sinned, what shall I do to thee thou preserver of men?* Job 7. 20. O Lord that hatest not the work of thy hands, what dost thou
ex-

expect of me a sinful creature, but that I humble and condemn my self before thy justice, and then by a faith working by love appeal from thy justice to thy mercy? O Father of mercies, though I am a great sinner, yet am I in a condition to present unto thee an acceptable sacrifice, since *the sacrifices of God are a broken spirit, a broken and a contrite heart* O God thou wilt not despise, Psal. 51. 17. Our hearts are never whole before thee till they be broken, and they cannot be broken until thou break them thy self by thy good spirit, with the wholesome bruiſe of repentance. Our hearts are hard till thy self make them soft; and our lips close in matter of confessing our sins, and thy praises until thou open them. Here is then Lord the beginning of my hope; yea of my confidence, while I am sitting in the ashes and tears of my contrition. For this contrition is the work of thy grace in me, seeing that in me abideth no good; and my serious displeasure to have offended thee,
and

and my desire to return unto thee is the work of thy spirit drawing me to make me run after thee.

O Lord, *there is forgiveness with thee that thou mayst be feared*, Psal. 130. If we were not sinners, in vain had thy beloved Son come into the world; and the grievousness of my sins provoketh the greatness of thy mercy. The greatest sins are covered with the merit of my Saviour Jesus, as the tops of the highest hills were covered with the waters of the flood.

O my God, whom I have so much offended, I will not add unto my other sins that of incredulity: I will imbrace thy holy promises that *who-soever believeth in Jesus Christ shall not perish but have everlasting life*, yea that *he that believeth on him though he were dead yet shall he live*, Joh. 3. 16. Lord I believe, help thou my unbelief; make me to hear joy and gladness, that the bones which thou hast broken may rejoyce. *Hide thy face from my sins and blot out all mine iniquities.*

quities. Restore unto me the joy of thy Salvation and uphold me with thy free spirit, Psal. 51.

Truly I have sin in my bosom which is a worse death than the natural. But there by thy grace I have also the sparks of faith which is the life of the Soul. O increase them thou holy and good spirit. And since the righteous shall live by faith, O God give me a faith that may frame in me the life of righteousness, and endow me with righteousness that I may live by faith. *Create in me a clean heart O God and renew a right spirit within me, Psal. 51.* Lord Jesu who being made guilty for me hast taken away the guilt of my sin, be pleased also to take away the iniquity of the same. For that which is most terrible to me in my sin is not the terror of thy judgements, it is sin it self. It is sin that frights me with its ugliness, that confounds me with its enormitie, that breaks my back with its weight. *Mine*

ini-

iniquities are gone over my head as an heavy burden, they are too heavy for me, Psal. 51. O great deliverer of the captive and the oppressed, thou that sayest come unto me all ye that are weary and heavy laden and I will ease you, Matth. 11. 28. I come to thee weary and heavy laden with the weight of my sins. Ease me O my Saviour according to thy good promises, free me from the yoke of iniquity, and so strengthen me with thy free spirit that I may lay aside every weight and the sin that doth so easily be-set me, and that I may run with patience the race that is set before me, looking unto the Lord Jesus the author and finisher of my faith. To whom with thy father and thy good spirit be glory for ever, Amen.

For TUESDAY.

Rom. 5. Verse 1.

*Therefore being justified by faith we
have peace with God through our
Lord Jesus Christ.*

Soliloquy.

WHich way soever I look upon
the world, whether I consider
the extent of all its regions, or the va-
riety of events, or the multiplicity of
conditions of men, or the succession
of years since the first sin till now; I
find in all times and places the la-
mentable effects of the dissention be-
tween God and man. In man I see a
general and opiniatre Apostasie from
his maker, his thoughts are far from
God, his affections are debauched
C from

from his love, his actions are opposite to his commandments. Yea, he goeth about to perswade himself that God is but a Chimera invented by Princes to keep the subject in awe. *The fool hath said in his heart there is no God*, Psal. 14. 1. For though he cannot say so much in his understanding that convinceth him of the contrary, yet he entertaineth it in his heart, because he wisheth it were so; there being nothing more terrible to a felon than to think on his Judge. Out of that enmity against God proceed all the wicked deeds that are committed in the world, those heaps of iniquity that strike heaven with their height, and make the earth groan under their weight. I see on the other side how God justly irritated sheweth forth by his judgements the quarrel he hath against man, making the Summer to scorch him, the winter to chill him, his ground to be barren, his air to be pestiferous, the storms to beat him, the sea to wrack

wrack him, vermin to consume him, wild beasts to tear him, hurts and sicknesses to torment his body, care and remorse to torture his soul, and the world to be punished by its own wickedness; for what else are robberies by sea and land, violences of war and oppressions of law, but punishments that men inflict one upon another for rebelling against God? And yet that which is seen of Gods judgments is nothing to that which is not seen, the torments of conscience and that lake of fire and brimston prepared for Gods enemies, where their worm dieth not, and the fire is not quenched, where there is wailing and gnashing of teeth, where the torment hath no end, because the enmity with God hath none.

And when from about me I turn mine eyes within me, there I find to my great grief a remnant of that carnal mind which is enmity against God; *the flesh lusteth against the spirit and the spirit against the flesh, and these*

are contrary the one to the other, so that I cannot do the things that I would. And I cannot but impute all my crosses, and all mine infirmities of body, and troubles of mind, to that old quarrel that God hath against sin. But I suffer nothing but what is common to the children of God that have peace with him through Jesus Christ our Lord. For while the indignation of God is spread over the perverse world, and the children of God themselves are not exempt of it in this world, because they are not yet altogether exempt of perverseness; Yet among these remnants of sin, and in the midst of the wages of sin which are death and affliction, the peace of God which passeth all understanding keepeth their hearts and minds through Jesus Christ, Phil. 4. 7. And they feel within a holy perswasion that their peace is made with God. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good

good

good tidings of good, that publisheth Salvation, that saith unto Sion, thy God reigneth? Esa. 52. 4. O acceptable news to me that am conceived in iniquity, and by nature a child of wrath even as others, that God speaketh to my heart and there crieth that my iniquity is pardoned, that I have received of the Lords hand double for all my sins! Yea, though my many sins were a hundred times more numerous, God my judge hath received double satisfaction for them, so precious is the merit of my Saviour, so effectual is the vertue of his death which he suffered for me. That great peace is offered to all, but received by few, Christ came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. I bless his grace I am one of them that have received him, and he dwelling in my heart through faith, which himself hath given me, assureth

me that of an enemy by nature I am become one of his children. *He that dwelleth in the high and holy place, with him also that is of an humble and contrite spirit*, Isa. 57. 15. is pleased to make his dwelling within me by his gracious presence, and there to set his throne of peace, whereby he stilleth the storm of my perplexities, cares, and fears, of that fear especially that makes one for fear of death to be all his life subject unto bondage. *Heb. 2. 15.* By the grace of my God I fear not death eternal, for my Saviour hath swallowed it in victory. I fear not the temporal, for that great Saviour hath sanctified it, and changed its nature by his death, making it from a gate of Hell, that it was, the gate of heaven to them that believe on him.

From this state of grace and peace I look as from a safe harbour upon the tempests that are raised abroad, by the turbulent perversity of men destitute of the grace of God; who
also

also justly poureth upon them the vi-
als of his wrath. Great Empires are
shaken, Monarchies are pulled down.
Men tear one another with wars and
law-suits, and mine interestes are not
free from the tossing of the general.
But among that tumult I enjoy with-
in the peace of my God; and my
heart is a sanctuary where God dwells
with me and I with him. If he send
me afflictions it is only to multiply his
comforts and shew his marvellous lo-
ving kindness by saving me by his
right hand, *Psal. 17. 7.* He hath de-
livered me from eternal pains; he
sanctifieth the temporal for my good.
He makes his rod like that of *Aaron*
to bring me both fruits and flowers.
I am assured that all that he sends
me is good, since it comes from the
hand of my God and Father, and that
finally he will make me victorious,
triumphing of all the enmity of Sa-
tan, the world, and the flesh; and
receive me into his great eternal
peace, clad with the righteousness

of my Saviour. For being justified by faith I have peace with God through Jesus Christ my Lord.

P R A Y E R.

ALmighty God and merciful father, who teachest me by thine Apostle that mercy rejoiceth against judgement; *7 am. 2. 13.* I praise and glorifie thee with all mine affections, that thou makest me find in my conscience the exposition of that holy doctrine. For when I consider the general condemnation of the wicked world, living in natural enmity against thee, and that my self being born in that condemnation, nevertheless it pleaseth thee to speak peace to my soul, and seal in my heart the remission of my sins by a lively faith, I am rapt up with an holy admiration, and deeply toucht with humility, joy, gratefulness, and love, looking with bowed head and fixt eyes into the depths of thy mercy.

O

O what depth of mercy that thou great God of infinite Majesty and power hast given thine own son to redeem thine enemies ! That thine eternal son hath taken my flesh to give me thy spirit, that he hath suffered death to give me life, that he hath born the weight of thy wrath to give me thy peace. That whereas I was by nature a child of wrath, I am adopted now into the rights of thy children ! Father of mercies, O that I might know thy mercy enough to love thee enough ! O God of my Lord Jesus Christ the father of glory, *Give me the spirit of wisdom and Revelation in the knowledge of him. The eyes of my understanding being inlightened that I may know what is the hope of thy calling, and what the riches of the glory of thine inheritance in the Saints, and what is the exceeding greatness of thy power towards us who believe according to the working of thy mighty power which thou hast wrought in Christ,* Ephes. 1. 17. O Christ the great and
C S. only

only mediator of my peace with thy father, how shall I ever sufficiently comprehend the excellency of thy love and the greatness of thy benefits! I am naturally defiled with iniquity, but thou hast washed me in thy blood. My sins are a heavy burden, but thou hast borne them upon thine own shoulders. I am guilty before the judicial throne of thy father, but I am acquitted by thine Intercession. I am unrighteous, but thou hast covered me with thy merit. *Who shall lay any thing to my charge, since Christ justifieth me? Rom. 8. 33.* And how canst thou condemn me if the righteousness of thy son be upon me? My God, I am so far from expecting condemnation for my sins, that I expect recompence for the righteousness of thy son, now mine own. And no less recompence I expect than the kingdom of heaven, for no recompence is too great for the merit of Jesus Christ which is mine.

That harvest, by thy grace, is sure

to me I trust, but it is yet in the blade. Yet I feel the ear shooting forth within me by thy peace which passeth all understanding, whereby I am made certain that thou art my father, that Jesus Christ is my Saviour, that thy Kingdom is mine inheritance.

But because sin liveth still in me, and the flesh is stubborn, the world setting upon me, now with seductions, now with open hostility, and Satans continual work is to trouble the peace of thy children by casting new guilt upon their conscience, I beseech thee, O great Prince of peace, to come thy self, and take in thy hands the reins of mine affections, keeping them in obedience under the empire of thy spirit; That being ever ruled by him I never break peace with thee by any rebellion. That being justified by faith I be sanctified by the same. That my peace being made with thee by the merit of my Saviour I hate sin which is the discord and hostility against thee, bringing

48 *Prayer for Tuesday.*

ing trouble to the conscience, and setting the soul at variance with her self. Let righteousness and peace kiss each other in my soul, *Psal. 85.* Let thy peace in my heart bring forth that right use declared by thy word, that thou wilt speak peace unto thy people and to thy Saints, that they may turn no more unto folly, *Psal. 85. 8.* Do this, O God of peace, for the love of thy son our peace-maker. To whom with thee and thy holy spirit that sealeth thy peace in our hearts, be glory for evermore. *Amen.*

For

For WEDNESDAY.

Rom. 6. Verse 21, 22.

*What fruit had ye then in those things
whereof you are now ashamed, for
the end of those things is death.*

*But now being made free from sin and
become servants to God, ye have your
fruit unto holiness, and the end ever-
lasting life.*

• • Soliloquy.

HOW imperfect is the condition
of the faithful soul in this
world ! After I have left sin by repen-
tance and lift up my heart to God by
faith, I must yet look back upon sin
with sorrow. For though I leave it,
it will not leave me ; I have con-
demned it, but I have not yet cruci-
fied it. I shake it, but I cannot make
it

it ungrasp.

Yet, blessed be God, it hath not that rule over me which it had before: for Christ who hath freed me from Hell, hath now begun that freedom in me by cutting off many bonds of sin, that factor of Hell which layeth us asleep, and then binds us to deliver us to the Devil. The sins that tempted my desire, now move mine indignation, and affright me more with their ugliness than ever they allured me with their smiles.

And as all things help together for good unto them that love God, the remembrance of my sin teacheth me to hate it. For what fruit did I reap but shame by sinning! And yet that is the best that comes out of it. For it is far worse when by sin we lose shame and get impudence and hardness.

What a shame is it to me to have subjected this beam of the God-head, mine intelligent soul, to things far under me, to have captivated the spirit

rit under the flesh, and (as far as lay in me,) God under the world? What a shame to have ventured the loss of my birth-right for a poor Mess, and more respected the favour or disfavour of men than of God, whose all-seeing eyes do alwayes look upon me and into me? Yet it is not more shameful than true that I have offended my God that created me after his image, redeemed me by the blood of his son, sealed me by his spirit, and preserved me by his providence.

And what had become of me if God justly angry had given me over to the pride of life, and the charming vanity of this wicked world? For the end of those things is death. That vanity is a Syren which draws us on with smiles and fair words to cast us head-long. It is a smooth stream which carrieth them that float upon it into a gulf of perdition. It is a captivity ending in death like that of rebels overcome
in

in battle which are put to the sword. And this is the fruit of the bondage of sin.

Whereas being made free from sin and become servants of God we have our fruit unto holiness, and the end everlasting life: God by his great mercy hath freed me from Hell altogether, and already from sin in part; but I shall lose the last and best part of that freedom, and the first also in the end, if I turn my liberty into licentiousness. For Christ hath not freed me from the bondage of Satan that I should have no master, *but being made free from sin I am become a servant of righteousness; Rom. 6:17.*

In Countries where slaves are sold, who ever bought a servant to have no service from him? And shall not God who is as wise as he is merciful get service from those whom he hath bought by the blood of his son and freed by his Spirit? Good reason he should. I am the Lords freed servant, and therefore his servant because.

cause I am freed by him, for therefore he freed me that I might serve him. As on the other side I am free because I am his servant, for in his service lieth the sovereign liberty of the creature; and he truly reigneth, and he only, that subjecteth himself wholly to God, for then he is master at home, commanding his desires and affections in Gods right. Whereas he that subjecteth not himself to him is the servant of sin, and liveth miserable under his unruly passions, as in a distracted commonwealth torn between many petty tyrants.

Come then, my soul, let us labour to perfect that freedom which God hath already wrought in us by his good spirit. Let us break what remains in us of the bonds of sin, which tie us still too fast to the world and the flesh. Let us *stand fast in the liberty wherewith Christ hath made us free, and let us not be intangled again with the yoke of bondage, Gal. 5. 1.*

O what goodly fruit, what blessed end is brought forth by this spiritual freedom! *The fruit thereof is unto holiness, and the end everlasting life.* First, the fruit of holiness, then the end everlasting life, a divine and inviolable order. I must not hope to have for the end everlasting life, unless I yield before the fruit of holiness. And with good reason holiness is called a fruit, since it feeds our faith, which is our spiritual life. If I be holy, I reap all the fruit of my holiness. And what greater fruit can a faithful soul conceive than to please him that loved her so much? God in his goodness will take care to give me eternal life; but the care that I must take is, that I may walk worthy of the Lord unto all well-pleasing, being fruitful in every good work, and encreasing in the knowledge of God, *Col. 1. 10.* But for that I must humbly crave his help.

PRAY-

P R A Y E R.

MY Saviour Jesus, who hast loved me and washed me from my sins in thy blood, and hast presented me arrayed and deckt with thy precious merit unto God thy Father: the more thy grace is admirable towards me, the more am I ashamed and grieved, that any thing displeasing unto thee should remain yet within me. The remembrance of my sins past is displeasing unto me, and much more the sense of the present. I have a deep sorrow that I have offended thee, but more that I offend thee still. O when shall the full deliverance come, when all the bonds of sin shall be cut off, when there will be no more cloud between heaven and me that stop the passage of prayer, and no more weight that keep the spirit from rising to thee?

O Lord Jesus who hast pluckt me out of the jawes of Hell by thy victory

ctory over death, be pleased to compleat thy conquest in my soul. For I shall not account my self fully redeemed till I be rescued from the power of sin; and that is the principal end of thy coming, that is the principal effect of thine obedience. I learn of thine Angel fore-runner and fore-teller of thy birth, that thou bearest the name of Jesus, *because thou savest thy people from their sins*, Matth. 1. 21. *There is with thee plenteous redemption, and thou shalt redeem Israel from all his iniquities*, Psal. 130. 7. Lord it is that plenteous redemption that my soul longeth for; I cannot be contented with less, than to be redeemed from all mine iniquities. I cannot conceive neither Salvation nor liberty without it.

Therefore will I call upon thee to be freed from sin, I will my self labour for it with all mine endeavour. And the freedom which it hath pleased thee to begin within me, kindleth my desire and provoketh my diligence

to bring it to perfection. Yea, Lord, I will say after thy servant David, *I will walk at liberty, for I seek thy precepts*, Psal. 119. 45. Being assured that I shall find in thy service perfect freedom. O what freedom; yea, what empire shall my soul possess, when she shall be altogether subjected to thy good spirit, who in recompence will subject this rebellious flesh unto the more spiritual part of the soul, this flesh which so often raiseth, even in faithful hearts, a party against God; and sets on the passions to shake off the magistracy of piety and reason.

O son of God *who makest us free and then we are free indeed*, Joh. 8. 36. I desire not to be free to make liberty a covering of maliciousness, or to turn thy grace into wantonness. I desire but to change one service for another, the service to sin for the service to righteousness. I desire to be free that I may be thy servant; yea, that I may serve thee with full liberty

ty, freely bestowing all the powers and faculties of my soul upon thy service, and making my heart a burnt-offering, *a living sacrifice, holy, acceptable unto thee, which is my reasonable service.*

O God and father of my Lord Jesus Christ, thou hast sanctified me in some measure by thy Spirit, because thou hadst before redeemed me by thy Son; but I long for the perfect stature: all is not well with me till I have the full measure. And how far I am yet from it, it grieves me to think on. *But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus, Phil. 3. 13.* O Lord if I have the grace sincerely to press towards the mark, I cannot miss the prize of thy high calling. Give me but the grace to press towards the mark, and I leave to thy goodness the care of bestowing the

the prize upon me. Let thy Sabbath be my delights, thy word my food, thy will my rule, thy commandments my business, and thy promises my encouragement. I long more to be sanctified than to be glorified; and I long to be glorious that I may be holy. But it is of thee, O Lord, that I must expect both: *draw me, O Lord, and I shall run after thee, Cant. 1. 4. Turn me and I shall be turned, Jer. 3. 19. Teach me to do thy will, for thou art my God, Psal. 143. 10. Work in me both to will and to do according to thy good pleasure, Phil. 2. 13. for thy Sons sake, and by thy Spirit, and perfect my holiness for thy glory. Amen.*

For THURSDAY

Pfal. 116. Verse 12.

*What shall I render unto the Lord
for all his benefits towards me?*

Soliloquy.

IT is the querulous and ungrateful humour of man to keep an exact reckoning of his afflictions, most of which are but imaginary, and to murmur against God, but to forget his benefits and take no notice of them, no not when he fills himself with them. Although there is none so afflicted upon earth, but hath more reason to thank God than to complain, though he had nothing but life and the way open for repentance.

To praise God for his graces is the highest duty of the Christian, and together

gether his highest felicity. It is the everlasting imployment of glorious souls in heaven to praise God for his salvation, crying with a loud voice, *Salvation belongs to our God which sitteth upon the Throne and to the Lamb. To which the armies of Angels answer, Amen, blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever, Amen.*

Let us now, my soul, joyn with that consort of heavenly praises. Let us anticipate the date of our felicity, singing our part already in the musick of Angels. And what have I else to render unto God for his benefits, but to employ for his praise the gift he made to me of a soul capable and desirous to know him, to love him, and to praise him?

But when I come to think on that numerous universality of all Gods benefits upon me, I feel my meditation swallowed up in a bottomless gulf. Nature, providence, and grace call
D me.

me all three together to admiration and thankfulness.

Nature as the nearest presents me to my self, and shewing me my body made with such divine art and symmetry, teacheth me to say with David, *I will praise the Lord for I am wonderfully made, Psal. 139. 14.* In that body God hath lodged a soul stamped with his own image, endowed with reason, and inabled with intellectual faculties. To comprehend what I owe to God for my body only, I should value every piece one by one, and think what I would refuse to part with them. What would I take for one of my arms? Not Millions. What for an eye? Not a whole world. What then for both? What for health and life? I must account that I possess as much treasure as I would refuse, rather than be deprived of every one, and of any one of these natural goods; and upon that account I must estimate my obligation, and the greatness of my debt to
my

my great benefactor.

How much then do I owe unto God for my soul, which is the breath and the living image of God, in comparison of which this body which we so much value is of no value. To understand my obligation to God for my soul I should know her nature and her worth. The knowledge is too wonderful for me. But as darkness teacheth us to value the light, I learn to admire the value of a soul in her right sense, when I see one out of it, a man become a beast. It strikes me with horreur, and makes me exclaim, how much am I indebted to God, for giving and preserving unto me a reasonable soul?

And when from within I look without, what a numberless multitude of benefits of God are crowding about me! the earth that bears me, the air which I breath, the heaven that shines upon me, the plenty of nature that feeds me, her variety that delights me, the several creatures that serve

me. What readiness, what utility, what dutiful attendance of so many good things which God made for me!

And all these goods of nature are managed by his providence for my use. To providence I owe the goodness of my Father, the tenderness of my mother, that loving care whereby I was brought up from the cradle, supported in the infirmity of mine infancy, and conducted in the simplicity of my youth. To the provident care of my heavenly Father I owe the sucking, next after my nurses milk, of the principles of piety and honesty, which to me since have been preservatives against those mischiefs which I have seen others run into for want of good breeding. When I see so many persons disfigured with sickness, their limbs broken, their body spoiled by sad accidents; others groaning under the lash of ill renown, perhaps wrongfully, some miserable out of want, some out of plenty, some oppressed

prest by wicked neighbours, some by their own melaneholy, I cannot but think my self well used, notwithstanding all the infirmities within and difficulties without, which I must wrestle with. And I must exalt the bounty of God, who so carefully preserveth my person, my peace, and my reputation.

What private helps did God send me in the publick ruines! What wayes did he open unto me where there was no way! How graciously, how miraculously did he make Manna fall before me when bread failed, and wrought for me a subsistence out of the hardest natures and busineses, as it were fetching water out of the rock! How loving are his very chastenings, denying me the things that I desired, to give me better than I desired; and sending me the things that I feared, to make them occasions of blessings!

I should never have done numbring the benefits of his providence; but

here his grace interrapteth the reckoning, ascribing to her self all the blessings both of providence and nature. For it is out of that love before all times in his beloved son, that he feedeth me and furnisheth me with all the goods of nature, and assigneth his Angels for my keepers which carry me in their hands.

But what are all these great benefits but small productions of the inestimable treasures of that grace whereby I enter upon all the rights of Gods children? Oh that I could once apprehend what a high grace it is to have God for my Father, Christ for my brother, his kingdome for mine inheritance, yea, God himself for my portion for ever? How gracious is his redemption! How free is his pardon! How precious is his loving kindness! What fulness of joy is at his right hand! What eternal pleasures in the contemplation of his face! And in that expectation, how comfortable is the presence of his good

good spirit in my heart, giving me ears to hear his word, and a sincere desire to keep it, strengthening me in my troubles, raising me in my falls, wounding my soul with contrition for my sins, and then healing it with faith in his promises! O precious guest! O blessed company! O paradise on earth! O beginning of the kingdom of heaven! Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, *Psal. 103. 1.*

P R A Y E R.

Most merciful Father, when I compare mine indignity with the greatness of thy benefits, I feel in my heart a compound of humble repentance and hearty thankfulness. For what am I by nature but a child, of wrath, conceived in iniquity, which original corruption I have since increased with innumerable a-

Actual transgressions? And yet, Lord, where sin abounded thy grace hath abounded much more, and thine infinite love hath prevented me when I was thine enemy. Lord who am I, that thou great maker and Sovereign of heaven and earth, possessest with infinite glory, and dwelling in a light not to be approacht unto, wouldest grace me so much as to make me one of thy children, and enrich me with the inheritance of thy kingdom? That thou wouldest give me thy beloved son for the price of my redemption, which I may present unto thee by faith? That thou wouldest give me thy good spirit to seal my adoption, and work my regeneration, and say to my soul, Soul, I am thy Salvation.

With what wonders of mercy was that Salvation purchased for me? Thine only son in whom thou art well pleased must put on an infirm flesh like unto mine, to make me like unto him by his good spirit. He

must

must make himself a servant to make me free. He must suffer death to give me life. He must cry, *my God, my God why hast thou forsaken me*, to bring me back to my God whom I had forsaken. He must overcome death to intitle me to his victory. He must ascend into heaven, and there sit at the right hand of his Father, that I might be *blest with all spiritual blessings in heavenly places in Christ*, Eph. 1. 3.

O Father of mercies, the great, the good, the wonderful, be pleased to add to these thy mercies one more, even the thankfulness of my heart, answerable, as far as mans capacity can reach, to the greatness of the obligation. O that thou wouldest grant me according to the riches of thy glory to be strengthened with might by thy spirit in the inner man. That Christ may dwell in my heart by faith, that I being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth and length and depth and height,

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height, and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God, Ephes. 3. 16.

Most gracious God I expect from the riches of thy glory to be filled in heaven with all thy fulness, by the blessed contemplation of thy face. But even in this present weak condition of mine, be pleased to pour in to me some drops of that fulness, enough to fill this small frail vessel with thy love, and a feeling resentment of thy bounty. And as all things about me speak to me of thy love, so let all things help me to be thankful, and to acknowledge and love him that loved me so much in Jesus Christ.

'Tis true, Lord, that even thine enemies enjoy out of thy bounty the light and heat of the Sun, and the fertility of the earth, and in thee live and move and have their being. But I enjoy all these benefits with a better title, and relish in the very bread which

which I eat, and in the air which I breath, thine eternal love in thy beloved son. For since thou hast elected me in him, and redeemed me by him, it is by him also and for his sake, that thou preservest my body and soul which he hath redeemed, and makest me to enjoy the promises of the life that now is, and of that which is to come, *1 Tim. 4. 8.*

What shall I render unto thee Lord for all thy benefits towards me? With what fatherly care hast thou fed, preserved, and defended me! What help of thy providence didst thou make me find in the whole course of my life! With what vigilance and wisdom hast thou made me a way through a thousand dangers that be-set me! With what compassion hast thou held me up when I was falling, and guided me when I went astray! How graciously hast thou moved me to repentance by thy word, by thy spirit, by thy gifts, by thy rods, sometimes pulling me with fear as plucking me
out

out of the fire, sometimes drawing me with love by temporal comforts, and by the sweetness of thy promises? How quick and powerful are the comforts of thy spirit, assuring me of thy reconciliation with me, and giving me a foretaste of eternal life?

Among thy many blessings I reckon it for a mercy, Lord, that thou didst not leave me without discipline, but hast exercised me with thy chastenings to awake my faith, warm my zeal, and make me to have recourse to the shelter of that very hand that smote me. I praise thee for not giving me all my desires in this world, that my heart might be weaned from it. O Sovrain Physician, in thy hand even poysons are remedies; and thou never didst send me affliction but in the end turned into a blessing, by thy wonderful wayes which fetch light out of darkness. Thus Lord, which way soever I look, whether to prosperity or adversity, whether to the goods of this world, or those of a better

ter, whether to my desires frustrated, or to thy liberality in thy son which passeth all my desires, I find my self in all things obliged to glorifie thee.

What then shall I render unto thee for so many benefits? Lord I have nothing but thine. Then all that is thine I will render unto thee. I will consecrate unto thee this body and soul which thou hast made and redeemed, and so carefully preserved. I will employ mine understanding to meditate on thee, my heart to love thee, my mouth to praise thee, all my faculties to obey and please thee. And because my goodness extendeth not to thee, I will endeavour to make it extend to the Saints which are in the earth, *Psal.* 16. 2. according to the measure of my ability; and to feed and cloath my Saviour Jesus in his members, as he hath fed me with the bread of life, and cloathed me with the cloak of his righteousness, besides his care of me for the temporal.

My

74 *Prayer for Thursday.*

My God give me holy resolutions
which may be attended with holy
actions. My God grant that my life
may be a continual thanksgiving in af-
fections, in words, and in works.
*My soul doth magnifie the Lord and
my spirit rejoyceth in God my Saviour,*
for he hath regarded the lowliness of
his servant. Unto him that loved us
and washed us from our sins in his own
blood, and hath made us Kings and
Priests unto God and his Father; to
him be glory and dominion for ever.
Amen.

For

For FRIDAY.

1 John 2. Verse 15.

*Love not the world, neither the things
that are in the world. If any man
love the world, the love of the Fa-
ther is not in him.*

Soliloquy.

HOW high is this lesson, and
how unwelcome to the sense of
the flesh! But how beneficial to them
that understand and practise it! God
commands me not to hate mankind;
nor to hate the wicked, in which sig-
nification the world sometimes is ta-
ken in Scripture. Much less doth he
command me to hate that great and
precious work of his, heaven and
earth. It is so compleat and hand-
some, and bears such lively characters
of

of the wisdom, power, and bounty of his Maker, that it is impossible to see it and not delight in it. For without extending my thoughts upon all the plenty and variety wherewith God hath enriched this fine nature, for the service of man, who sees not that the great Creator had a purpose to delight him and make him in love with his works, by the singing of birds, the smell and colour of flowers, the pleasantness of prospects, and the glory of the stars, wherewith the roof of this great palace is spangled?

But there is within this world another world which God forbids me to love, and he is pleased to give me a reason for it, *for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world;* 1 Joh. 2. 16. That world is the world of the Devil, which he hath created within the world of God. For whereas God in the creation fetcht light out of darkness, Satan fetcheth
dark.

darkness out of light, making the excellent creatures of God his instruments of temptation and inticements to evil.

But how easily do we pass from the world of God to the world of the Devil, how insensibly the admiration of the beauty and goodness of creatures degenerates into the lust of the flesh, the lust of the eyes, and the pride of life ! How hard is it to use this world and not abuse it, and set just limits which we never overpass, to that love which it is lawful for us to bear to creatures ! Yet as hard as it is, it is necessary. For if we love the world, the love of the Father is not in us. There is in every soul a master-love that subjects all other affections to it ; that master-love is due to the Father ; to give it to the world, and to the Father together we cannot. And there can be no more two masters in a soul than in a kingdom. To love any thing but God and not for his sake is a sacrilege that transports

ports to another what we owe to him alone. And when we love any thing without relation to God, we come shortly to love it above him, for to love both equally we cannot, we love alwayes the one more than the other.

The comparifon being infinitely unequal between God and the world, reason with little instruction will be brought to give her verdict for God, and adjudge him the love and poffeffion of the foul. But at the same time the world gets into the foul without leave of reason, finding alwayes the five doors of the senses open to him, and the imagination fit and adequate to his objects. God is not in all the thoughts of the wicked, *Pfal.* 10. 4. and hardly fetleth in the thoughts of the best; because of the great disparity between the nature of that high and pure spirit, and our low and impure flesh. We love the world by nature, and God against nature, before his spirit hath so far enlightened our minds, and wrought up-
on

on our hearts, as to make us apprehend that we subsist in God, and that to come near him by love is returning to our true being, and our only Sovereign good.

The love of the world being so agreeable to my corrupt nature, and the love of God so necessary both for my duty and happiness, I wish sometimes that I might love the world for Gods sake, and with a degree of love far inferiour. But alas, my heart is so prone to be deceived by the flattery of the amiable things of this world, that if I give leave to my heart to love the world for Gods sake, I fear I shall soon come to love it for its own; and by loving it I shall soon come to trust in it, and repose upon it my hopes and joyes. So I shall find ere I be aware, that my love, my faith, my hope and my joy are past from the Creator to the creature. And then where am I but in a gulf of misery, fear and perpetual unquietness? For God leaveth those that leave him, and


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in their necessities turns them over to seek deliverance of those things in which they have placed their trust and affection.

O then how much do I need firmly to lay the two hands of love and faith upon my God, lest I be drawn from him and he from me ! What care must I take that I suffer not the world to pull with God for my heart ! Lest God in his jealousie give over pulling for a thing of so small value ; for all he will have or nothing, I cannot serve God and Mammon, *Matth. 6. 24.* For love, when it is come to the height, is a service and a captivity of the soul under the beloved object. I cannot serve two masters, especially these two so different that require such different love and service. To my God then, to him only I must dedicate the service of my love ; a service which giveth a perfect liberty. Whereas the service to the world is a miserable servitude, keeping the soul in a continual shaking.

ing suspense betwixt fear and hope. That love promiseth much and performeth little, idolizing a false image of good which is of no use in the greatest need. The redemption of a soul is precious, too dear to be purchased with all the goods of the world, *Psal.* 49. 9.

How little satisfaction do all the goods of the world give ! How hard are they to get, how troublesome to keep, how easie to lose ! And though they should never leave us, yet we must leave them, and go out of the world naked as we came into it.

O how the love we bear unto the world is many times an evil counsellour, swelling the heart with pride, inflaming it with evil desires, making the mind run wild with vanity, and to comprehend all evils in one, turning us away from God ! God then only,  the help of his good spirit, I am resolved to love, and withdraw my affections from the world, considering it in its right use, as made to
serve

serve me, not to be served by me:
And the chief service that I will put in
to will be to serve God.

P R A Y E R.

MY Lord and my God, the only good, and only worthy to be beloved with all the heart and soul; I have seen enough of this world to learn that all is vanity and vexation of spirit. Wealth is a burden, Honours are golden fetters; pleasures are follies or crimes, the life of the world is a tragedy of a few dayes, and a continual pageant. I have been near enough to that tumultuous noise and lustre without substance to know that it is not a worthy object of my love nor a firm ground for my hopes. And instead of finding there the comfort of the soul and quietness of mind, I have found nothing but temptations and sorrows.

Yet Lord, as it is hard to walk upon the fire and not be burnt, I acknowledge

knowledge that I have not lived in the world without a taint of its corruption. I have too much loved the world and the things that are in the world. I was almost in all evil, and should have sunk into it, had not thy spirit upheld me, and thy very rods helped me out.

Lord, where shall I begin, either to praise thee for not abandoning me to the temptations of the world, or to crave thy pardon for loving it too much? My God, I will do both together, I will praise thee with my humility, and acknowledge that in me abideth no good. I will also acknowledge that it is of thy great mercy that the love of the world hath not quencht the love of the Father in my heart. O how easily the love of the world creeps into my carnal heart! How prone am I to be abused by the deceitfulness of riches, whether I possess them or labour for them, or bewail the loss of them! How many times have I been diverted from thy service

vice by domestical cares! How oft have I provoked thee to jealousie by loving those very persons whom thou commandest me to love, and made the most lawful affections for the things of this world to become unlawful by letting them run to excess? There being neither parents, nor husband, nor wife, nor children, whose love do not become vicious, when to feed it self it with-draws the love that is due unto thee. Many times, O Lord, I have sought my content without thee, and placed my trust and my joy upon other things than thee.

But, O my God, as thou loved'st me before I loved thee, now be pleased to love me when I am defective in my love to thee. Blot out my sins by thine eternal love in thy son Jesus Christ. And the effect of that love which I chiefly crave at thy hands is, that it may please thee to renew and increase my love to thee, so that I properly love nothing but thee, and all things else which my duty obligeth

eth me to love, only for thy sake, and in a degree subordinate to the love which I owe thee. Let me not settle mine affections and mine hopes upon persons and things, which it is impossible for me to keep, and which must leave me or I them.

Let me be built upon the rock of thy love to me in Jesus Christ, that when the winds blow, and the rain falls, and the floods come, I may stand fast while the storm bears others to ruine who are built upon the quicksand of this unstayed and deceitful world. Lord, the fashion of this world passeth away, and I must prepare to remove from this house of clay, my frail body. O give me grace before-hand to remove my heart from the world and it, and settle it upon thee, and mine eternal mansion with thee.

Let me not covet those goods which thou givest many times to thine enemies in greater measure, which make not the possessours bet-

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ter,

ter, but commonly make them worse; that swell the mind with pride, and together beat it down with fears and cares; that give no satisfaction to the mind, and no refuge against thine indignation. But let me be covetous of the true treasures that give a solid content to the soul, and follow the soul to heaven when the body dieth. O Lord enrich my soul with thy love and thy fear; Pour into me the riches of thy grace. Dwell in my heart by faith, for no less wealth than thy self do I ask, and I cannot be satisfied unless thou give thy self unto me. O my God thou art the portion of mine inheritance. Thou art my stock and my rent, mine eternal possession, and mine only good. *There be many that say, who will shew us any good?* But I will say, *Lord lift thou up the light of thy countenance upon me,* Psal. 4.6. Ease my mind of all earthly cares, which give a torment to no purpose, and give me the grace to seek thy kingdom and thy righteousness,

ness, being sure that all things shall be added hereunto. And after all gifts, O my God, again, I beseech thee give thy self to me. As I for my part desire to resign my self wholly to thee as *having nothing in heaven but thee, and there being nothing on earth that I desire besides thee.* Lord thou wilt lead me by thy counsel, and afterwards receive me to glory. Amen.

E 2

For

For SATURDAY.

Matth. 26. Verse 39.

— *not as I will but as thou wilt.*

Soliloquy.

AS men are prone to transgress the will of Gods commandment, so they are apt to controul the will of his decree, of which our Saviour Jesus speaks here. We measure the actions of Gods providence with the Ell of our interest, and of our blind desire, which is to bring the rule under unruliness, for the will of God is the rule of perfection, but the carnal will of man hath neither rule nor measure. We let our desires loose, and flatter our selves with hopes, before we know whether God will have it, and without pre-

preparing our selves to patience if he will not. We grieve to miss what we desired, and to meet with that we feared: because in our projects we had made our reckoning without God, no wonder if we must reckon twice. Many men if they durst utter their thoughts when events fall cross-grain to their desires, would invert the prayer of Christ, and say, *Not as thou wilt, but as I will.*

The cause of this impatience is, that we have no good opinion of God. Flesh and blood will not be perswaded that God doth well when he sends affliction, or that he is wise, or that he is good, or that he hath the power to work good out of evil. If the flesh resisteth Gods will when God is teaching, she will do it much more when he is striking.

I cannot give a good account to God of my obedience to this command, the hardest of all to keep, that we have no will but his will: and I confess with humility that my will

did not bow under his as it should have done.

Alas! the wayes of God are not my wayes, and his thoughts are not my thoughts; he doeth good by evil. He advanceth his glory and our good by means in all likelihood contrary. He afflicteth his children to mend them. He brings them by the cross to glory. He suffers injustice to tread upon his Church for the execution of his justice, yea, for the setting forth of his mercy in due time. For God preserveth those whom he loveth, even by adversity, as we are taught by *David* in this text of profound doctrine, *blessed is the man whom thou chastenest, O Lord, and teacheest him out of thy law, that thou mayest give him rest from the dayes of adversity until the pit be digged for the wicked,* Psal. 94. 12. That wisdom is too high and wonderful for a soul that liveth in the flesh; and I hope that God will, rather in compassion than anger, look upon the difficulty that my soul finds

finds sometimes to bring my will under his.

To be proficient in that high task, I must look to the pattern of all perfection, my Saviour Jesus, the author and finisher of my faith. Who being in his greatest agonies bearing the burden of Gods wrath for the sins of the whole world, and sweating out of anguish drops of bloud trickling down to the ground, yet even then mastered his most tender and natural affections, and rejected his own will to embrace Gods will. He would suffer, he would die, because it was Gods will.

I will look upon the reason that bowed his will to yield such a free obedience to such a hard sentence: *now said he, is my soul troubled; and what shall I say? Father, save me from this hour, but for this cause came I unto this hour. Father glorifie thy name. Then came there a voice from heaven saying, I have both glorified it, and I will glorifie it again, John 12.27.*

— This was it that made him digest the bitter cup of Gods wrath; God thereby was glorified. After that consideration he had no will for preserving his own life. Come shame, torments, the whips, the nails, the cross, and death in the end; all is welcome if God be glorified.

The same reason I have to subject my will unto Gods will in all my crosses, whether God deny me what is most pleasing to me, or send me what is most smarting. I must be assured that God does nothing but for his glory. And though I see it not, he seeth it, and that must content me. Now if God afflict me for his glory, how can it be but for my good? For being one of his children, if my heavenly Father be glorified I cannot but be happy: and he shall bring forth my happiness by those wayes which he likes best, according to his fatherly love and his Sovereign wisdom; unto which in silence and humility I submit my will, and with confidence
and

and joy commit my self, never to have any will but his.

P R A Y E R.

MY God and Father who among thy many mercies hast visited me with thy rod, which I reckon also among thy mercies; I humbly confess that I did not make the right use of them, and did not bow my will as readily and freely as I should have done under thy holy will. I have desired certain things too eagerly; before I knew whether my desires agreed with thy good pleasure. And I have born with impatience other things which were sent to me by thy good pleasure: whereas I should have said after thy servant David, *I will be dumb and keep silence, because thou hast done it, Psal. 39. 9.*

O Lord Iesu, who in thy greatest agonies didst say, *Father not my will but thy will be done*; Be pleased to extend upon me the merit of that wonderful obedience which thou didst

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yield

yield to thy father in these words. For in that obedience consisteth the invaluable price of our redemption. O Father of our Lord Jesus Christ, accept that obedience of infinite merit for satisfaction for my sins. Impute it to me as if I had yielded it in mine own person; and having justified me by his righteousness, be pleased to reform me upon his example, so that my will may be sincerely subjected to thy will as his was. Give me that grace that I may ever find thy will good, pleasant and perfect, printing this assurance in my heart by a lively faith, that thou lovest me more than I love my self; and that as thou art most good, thou art also most wise, and never sendest afflictions to thy children but to turn them into blessings. Since it is the duty of children to let themselves be ruled by their parents, frame my heart, O my heavenly father, to an entire and filial submission under thy wise and loving providence; so that even when I feel
the

the smart of thy rods, I receive them with a meek and willing heart, acknowledging thy powerful fatherly hand, and saying with Heli, *It is the Lord, let him do what seemeth him good,* 1 Sam. 5. 18. This subduing of nature is a work too hard for me, unless thy good spirit work in me powerfully an impartial renouncing of my self, and a full resignation of all mine affections unto thy holy will.

O God, who commandest them that want wisdom to ask it of thee in faith, with a promise to give it, *1 am.* 1. 9. give me faith to ask and to obtain so much wisdom of thee, that when thou sendest me trials unpleasing to my nature, *I behave and quiet my self as a child weaned of his mother,* *Psal.* 131. 2. taming my passion, yea, and silencing my reason, when thou callest me to bow under thy will. Make me capable of this heavenly doctrine, that when thy will is become our will, thy glory also is become our glory, and thy goods our goods, and
that

that we have all that thou hast when we will all that thou wilt. For O Lord thou belongest to them that are thine, and the way for us to be thine is to resign our selves absolutely to thy will.

When shall it be, O Lord, that no will shall live within me but thy will, whether it be to obey thy commandments with readiness, or to undergo thy decrees with patience? And since the felicity of Angels consisteth in the union of their wills with thine, I am covetous, O my God, of that Angelical felicity. I beseech thee make me conformable to them before I meet with them, at least in this point, that my will be ever thy will, and that I have no interest but thine.

But because this poor soul of mine liveth as yet in the flesh, and the flesh is infirm; I beseech thee, O merciful Father, *let no temptation take me but such as is common to man, for, O my God, thou art faithful who wilt not suffer me to be tempted above that I*

am

am able, but wilt with the temptation also make a way to escape, that I may be able to bear it, 1 Cor. 10, 3. It is my great and serious desire to follow thy will in all things. O send me no trial too hard for my will to follow thine. Never hide thy gracious face from me, and let thy will never be so severe towards me, that I lose the perswasion of thy good will in thy son Jesus Christ.

O God increase my faith. Let neither death, nor life, nor tribulation; nor distress, nor temptation, nor persecution be able to separate me from that love of thine in Christ Jesus our Lord, Amen. Rom. 8.

A

A P R E P A R A T O R Y

*Meditation for all sorts of
Prayers.*

Eccles. 5. Verse 2.

*Be not rash with thy mouth, and let
not thy heart be hasty to utter any
thing before God, for God is in hea-
ven and thou upon earth, therefore
let thy words be few.*

HAstiness is the mother of confu-
sion in all things, and in pray-
er more than in any. Thereby the re-
proach comes upon us which we make
to them that pray in an unknown
tongue, that they know not what they
say. But it is no wonder that we
pray so often not thinking what we
say, since we commonly begin our
pray-

Preparation for Prayer. 99

prayer without thinking before what we are, who is he that we must speak to, and what we have to say to him.

Many actions of our life have no need to be thought upon but when we take them in hand, by reason of their facility, and because the persons and things that we have to do with are equal or inferiour to us. Prayer is not in that rank, there being nothing of greater difficulty than to fix our mind (that liveth in the flesh, and perceiveth nothing but by the senses) upon God whom no man hath seen at any time, and who is altogether spiritual and immaterial. And there being no inequality like that between the Creator infinite and most holy, and the creature finite and sinful.

Truly when we consider what God is and what we are, that make bold to address our selves to him, we have great reason to think both on him and us before we open our mouth; he is the Lord, the incomprehensible,
the

100 *Preparation for Prayer.*

the most holy, the most just, the father of lights *before whom the very Stars are not pure*, Job 25. 5. He created heaven and earth with his bare word, and with one word he may bring them to nothing. He governs all, he disposeth of all, the closest hearts are open in his sight, and he doth not hold the sinner guiltless. He that in his prayer hath his mind gadding abroad, as he hath no reason to expect of Gods facility, that he give him what he asketh when his mind goes not along with his tongue; So he hath no reason to be free of the fear of his justice, vainly hoping that God will take no notice of that he said, because himself did not think of it. Though it were to be wisht for many that in their prayers God would think no more of them than they think on him.

And if from God in Heaven we turn our eyes upon our selves that are on earth, poor, weak, guilty things in his presence, that cannot subsist one

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Preparation for Prayer. 101

moment without him, O what humility, what reverence, what fear and trembling should seize on us when we approach, we so little, to him that is so great ! What pain ought we to take to fix our thoughts upon him, and keep them from their ordinary wanderings ! What adoration ought we to render to that magnificent Majesty, that inaccessible Light, that Supreme Holiness, that Sovereign Justice, that infinite bounty ! Could the thought of these Attributes of the Godhead enter deep into our minds, and there stay, then a devout respect would stay our attention in our prayers. We should be humble and contrite in the confession of our sins, full of faith in craving pardon through Jesus Christ, fervent and sincere in praying for our conversion and sanctification, earnest and zealous in praying for the advancement of Gods glory and the good of his Church. Prayers begun with a holy trembling would grow by speaking with God to confidence.

102 Preparation for Prayer.

fidence and familiarity; and would end in joy and comfort! And God would graciously grant our petitions, for *the effectual fervent prayer of a righteous man availeth much, Jam. 5. 16.*

There is a general and perpetual preparation for prayer, which is holiness of life, for it is less difficult to elevate our affections unto God in prayer, and fix them upon him, when they have been trained to that duty in the midst of temporal businesses. He that alwayes walks as in the presence of God, looking to his wayes that he may please him in all his conversation, shall easily find the way to heaven when he sets himself to pray. For the immediate causes of the wandering of our thoughts and the deboish of our affections in our prayers are the next preceeding sins. The Conscience, being removed some steps from God, finds that God hath removed as many steps from her, and that there is a barricado made between
God

Preparation for Prayer. 103

God and the soul, which stops the passage of prayer to heaven.

There is a particular preparation for the time of prayer, which is to take leisure to view the state of our conscience. And if companies or sports or business or crosses have caused some agitation in our mind, we must labour to settle that emotion, that we may bring a tranquil soul to Gods service.

Especially we must examine whether we have lately added any thing to the score of our sins, that we may mend it by a new repentance.

God and the world are so far asunder, that it is almost impossible to pass from the one to the other suddenly. And the mind besieged with worldly thoughts and objects, hath need to make a vigorous sally to raise that Siege, before it can have its way free to God.

We must imitate *Abraham*, who going up to the Mount of Sacrifice left his Servants and his Ass at the foot of
of

104 *Preparation for Prayer.*

of the Mountain. For before we begin our prayer which is our Sacrifice to God, and before we mount up heaven-wards with our thoughts and our hearts, we must leave below all that is servile and brutish in our affections or imaginations, forbidding the cares of this world, yea the most lawful, to follow us when the duty of prayer calls us to draw near to God.

Also let us take some time to acknowledge our infinite obligation to Gods bounty, and with what ungratefulness we have repayed his benefits. Let us think of his Justice which hath terrible judgements ready against sinners. Let us think of his mercy that acquits us, when we present unto him the merit of his beloved Son by Faith. Let us think on the holiness of his divine Essence, and the righteousness of his laws, which we must resolve to keep carefully, and to crave the assistance of his Spirit to that effect. Let us think on the excellency

Preparation for Prayer. 105

lency of his promises, and his Fatherly care of those that love and fear him. Let us think on his glory which above all things we must ask of God.

Having thus our minds full of God and our duty, let us present ourselves to him with the dispositions of reverence, humility, faith, and zeal. And because God is pure and simple, let us use simplicity, and few words in our prayers. *In the multitude of words there are divers vanities, but fear thou God,* saith the Royal Preacher : *Eccles. 5.* Teaching us, that if after that warning of humane frailty, we use many words in our prayer, we shew want of fear of God, venturing thus boldly to tell him many vanities among many words.

In long discourses, even of things of the world, both the hearer and the speaker will slacken their attention, like a bow too long bent. Much more in discourses of divine things, which want the natural and sensible helps for attention.

The

106 Preparation for Prayer.

The Lord that commands us to pray to him be pleased to frame in our hearts such prayers as may be acceptable unto him, even for his Sons sake, and by the vertue of his Spirit helping our infirmities, for we know not what we should pray for as we ought, but the spirit himself makes intercession for us, with groanings which cannot be uttered, Rom. 8. 26. Yea Lord give us the Spirit of supplication. Give us grace to ask what thou commandest, and then we cannot miss to obtain what we demand.

PRE-

P R E P A R A T I O N

For the

Holy Communion.

1 Cor. II. Verse 24.

This do in remembrance of me.

Soliloquy.

I Have great reason indeed to remember him that remembred me in his great agonies, and to do what he bids me to do in remembrance of him, since he forgot his own preservation to remember mine. It is too little for me now to consider his authority which obligeth me to do this. I will stay upon his love. In what case was he when he celebrated this Sacrament of his body and bloud, and commanded his disciples (of whom

I

I am one) to do this in remembrance
of him?

Alas! it was the last night before
his most bitter Passion, and he had
then in his soul that horrible agony
which about an hour after made him
sweat great drops of blood trickling
down to the ground. And it was for
us his Disciples that he felt that agony.
It was for us that he was going to put
his neck under the heavy burden of
the Cross. Of which that we might
ever be sensible, he left to us in his
last words a perpetual remembrance
of the end and of the benefit of his
death and of his love to us. He ble-
seth the bread and the cup, calleth
them his body and blood, represents
to us under this bread broken the suf-
ferings of his body, under this wine
poured into the cup the shedding of
his blood; gives us together the sign
and the thing signified, making all
faithful communicants as truly parta-
kers of the benefit of his sufferings, as
if they had born them in their own
per-

persons; feeds them with that myſtical meat and drink to ſpiritual and eternal life, makes them one body and one ſpirit with their Saviour whom they receive, and graciously ſealet^h Gods covenant and peace with them.

Who can but wonder at the greatness of this love and the liberty of this great ſoul, that he would, that he could think of all thoſe things, when he had a moſt cruel death before his eyes, and was hardly breathing under the weight of Gods wrath, as great as the ſins of all men deſerved! But he would ſhew that this was his proper and chief buſineſs in the world, and that the motive that made him go to meet death, was to give his body and his blood for our propitiation before God.

For that great Son of God ſeems to ſpeak thus to us in this farewel and declaration of his laſt will before his death; My friends I muſt now drink the cup of Gods wrath, but it is that

F

you

you may drink the cup of salvation, and here it is. I drink the bitter, that you may drink the sweet. The Cross brings me death, but it brings you life. I am going to shed my blood to spare yours. And for a perpetual pledge that it is for you that my body suffereth, and my blood is shed, I enjoin you to celebrate this perpetual remembrance of my death. As oft as you eat this bread and drink this cup, shew, ye my death till I come. Every time that you shall see them, let them put you in mind of my body and blood, and of my love stronger than death, which made me deliver my self unto death to work your peace with God. Take them, and be assured that these outward elements that you eat and drink, are not more yours than my body and my blood and the whole benefit of my death and obedience. Fare you well, Death calls upon me, Enjoy the fruit of my death and remember me.

I am then invited with the greatest
and

and holiest solemnity to the table of the Lord, and to himself. And the meat and drink which he gives me is himself. O infinite love! Miraculous virtue, which turns the death of my Saviour into a feast, and his Adieu when he went to die into an invitation! O for thoughts and affections worthy of such a sublime and peerless love!

As for thoughts, it is in vain, my soul, that thou seekest them, though thou hadst the understanding of Angels: For they are the depths of Gods love which the Angels desire to look into. And the Apostle telling us that they desire it, teacheth us that it is beyond their reach, though they try for it, the strength of their pure clear-sighted eyes enlightned with Gods light. But it is lawful for our affections to rise higher than the reach of our thoughts. It is lawful for them to love that great Saviour as much as he loveth us, if it were possible. And there we may strive to rise above our

strength without offence. O that I could love him more than I can ! But since I cannot give him more than my self ; How gladly would I give my self wholly to him, for his gift to me of his whole precious self ! It is too little to wish it. I must do it. Since I am invited to take the bread of life and the cup of salvation, I will go and take them, and taking them give my self together unto him that giveth them me.

But whither do I go ? Let me consider before what I am to take and to give. I am going to take the body and bloud of the Son of God and his whole self. But have I taken this to serious consideration, that he that eateth and drinketh unworthily, eateth and drinketh damnation to himself ? I am going to present and give my self to him. But have I considered what I present him with, and whether I make a good or an evil gift to him ?

Alas who am I that presume to
come

come to the Lords table? How much have I transgressed his commandments? How much have I abused his graces? Have I not been seduced by the vanities of this world? Hath not the world stolen away part of my heart which I owe to God whole and undivided? Did I not more repose my self upon temporal helps than I trusted his wisdom and bounty? What thanks did I return him for his innumerable blessings of heaven and earth? and did I not make an ill use of his blessings of the earth to turn away my heart and mind from the blessings of heaven? And have I not laboured more for that bread which perisheth, than for that which endureth unto everlasting life? How many vain thoughts distract my attention in my prayers and in the hearing of the word of God? Hath my faith in his holy promises never staggered? Have I been sensible as I should have been of the affliction of Gods Church, and the outrage done to his

holy name, which is blasphemed, and to his truth which is defamed? Have I been patient, meek and charitable to my neighbours? And did I apply myself freely and chearfully to the duty of good works? Did I bear with humility the afflictions which God sent me, and have I absolutely resigned my will unto his?

O when I think on the evils that I have committed and the duties which I have omitted, one deep calls to another deep. And I am lost in the confused number of my sins. O stubborn flesh! O slow nature to serve God, and active to serve the world! O body of death that keepest the spirit under the law of sin! how quick thou art still within me! And how ashamed and sorrowful am I, that after so many benefits of God and such a long apprenticeship in the school of his word and spirit, there remains yet in me so much of my natural corruption?

But this shame and sorrow is unto
me

me a matter of hope, and I begin to rise again because I am beaten down. For did I not belong to God, and did I not love him, I should have no displeasure to have offended him. And had he not loved me first, I should not love him. Why then should I deprive my self of the table of the Lord as unworthy? It is because I am unworthy that I must come near, that I may become worthy. If none could receive the body and bloud of the Lord worthily but such as are worthy, there would be no worthy receiving. But those are worthy receivers that acknowledge their unworthiness, and lament it, and finding no worthiness at home, come with hunger and thirst after righteousness to seek worthiness in this holy table.

In the parable, he is pleased to invite to his table the lame and the maimed, to shew that the abundance of his grace is moved by the lowest case of our infirmity: Because I have no righteousness I have the more need

to go to him that hath righteousness to spare, and doth without sparing bestow it on them that beg it at his hands. To what end had Christ suffered if we were righteous? Could he have dyed for our sins if we had none? And was it not to all penitent sinners in the persons of his Apostles that he said when he gave this holy Cup, *Drink ye all of this, for this is my blood of the new testament, which is shed for many, for the remission of sins?* *Matth. 26. 27, & 28.*

It is true that the sinner cannot subsist before the most holy God. *Who shall stand when he appeareth?* saith Malachi, *Mal. 3. 3.* But there he speaks of standing before the throne of his justice. 'Tis not there that I must now appear. I am invited to the throne of his grace. I am called to the feast of the riches of his mercy. Where being once arrayed with the nuptial garments of the merits of my Saviour the Son of God, I shall not fear to appear before the

justice of his father. *Come unto me* (saith he) *all ye that labour and are heavy laden, and I will ease you, Matth. 11. 28.* O precious invitation! And who is he that invites us so? the same that hath borne our griefs and carried our sorrows, and on whom the Lord laid the iniquity of us all, *Isa. 53. 4.* So he easeth us, Himself carrieth our burden.

We then that labour and are heavy laden, we whose conscience is groaning under the burden of our sins, Let us go to him and boldly unload our burden upon him. He requires it, He calls us to it. There is no burden too heavy for his divine strength. There is no offence so great, but is overcome by the greatness of his love. Let us go confidently to him. He is the relief of the distressed, the rest of the weary, the deliverer of the captive, the Advocate of repenting offenders for whom he obtaineth absolution from his Father, presenting them to him clad all over with his own

righteousness. Let us, O let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need, Heb. 4.16.

Let me feed now the eyes of my faith with the cheer that I am invited unto, before I come nearer. I see but one dish upon this table, which is the Lamb of God that takes away the sins of the world. But that only dish comprehends all the plenty and all the variety of the dainties of Gods house. Here I find before all things a remedy to all my diseases, the remission of my sins according to the riches of his grace; for the blood of Jesus Christ cleanseth us from all sin, 1 John 1.7. And my sins being pardoned and my soul justified, how much grace, how much glory followeth! God becomes my father, his beloved son becomes my brother, his Spirit becomes my life, his kingdom becomes mine heritage: And God gives me now in his table the pledges and earnest of that eternal feast, where Christ hath prepared

pared a place for me in his heavenly glory. Already in the table of this holy Sacrament he feeds me with the same meat and the same drink that I shall be feasted with for ever in heaven. Here the son of God receiveth me for his Spouse, and makes me one flesh with him, for by giving me his body he incorporateth himself with me by faith. So that he and I are no more two, but one flesh. O dear, O precious feast, where my God himself is my food, where *I taste how the Lord is gracious!* 1 Pet. 2. 3. O life of my soul! O sweet foretaste of the fatness of Gods house and the rivers of his pleasures! Blessed am I if I can relish the goodness of the Lord, more blessed if I can express it by my thankfulness.

Now this is the thing, O my soul, which thou must seriously look to. Thou hast been considering what goods are given thee at the Lords table. But hast thou considered what duties are required of thee by this ho-

ly Communion? Look to thy self, and presume not to come to receive the benefits, not being disposed to render the duties. Here Christ gives himself to me. But it is upon condition that I shall give my self to him. He gives me this body and blood to be received by Faith, but it must be *a faith that purifies the heart, and is working by love, Act. 15. 9. Gal. 5. 6.* Else it is no faith but presumption. He gives me his body and blood for my food, but it is that I may be renewed to a better life. He grafteth me upon himself, but it is that I may bear fruit answerable to the tree that beareth me. *I am the vine (saith he) and you are the branches, he that abideth in me and I in him, the same brings forth much fruit, John 15. 5.* He makes me one body with him, but it is that I may live with his life and follow his example. I come to embrace the benefit of his sufferings: But his Apostle Peter teacheth me, that Christ hath suf-
fered

ferred for us, leaving us an example, that we should follow his steps; Who did no sin, neither was guile found in his mouth, 1 Pet. 2. 21. Christ feeds me, and his other members with me, with the same bread, the bread of his table, that we may be all one body whereof himself is the head. I must then come near this Sacrament of charity with a mind full of charity. And joyning with Christ and his Church with this mystical bond, I must study hereafter to keep that union holy and inviolable by charity unfeigned. This Sacrament is a seal of my Covenant with God. It obligeth me then to a grateful observation of that high Covenant, made with me in the holy Communion. O that I had the eyes of mine understanding inlightened and my heart opened to apprehend deeply the importance of the Covenant made with me in this holy table! O that my fervent affections were sensible enough to resent what obligation this seal of his eternal love layeth upon

on

on me? That the body and bloud of Christ here given me are the price of my redemption. And that being redeemed by such a great price, I am no more mine own, but Christs, that purchased me to have my service. Then before I receive this body and bloud, I must thus cast my reckoning; I am going to take the price which the Son of God hath paid to buy me. So when I receive that payment, I must at the same time deliver to him that which he hath bought, and wholly resign my self to him by a sincere love and obedience. Without that the bargain will not hold, and the Covenant is null. For to think to possess the price that he paid to buy me, and not deliver to him what he bought, that would be keeping the cloath and the money: that would be affronting the Lord Jesus, and provoking him to keep his body and bloud to himself, since we will not give him our bodies and our spirits in exchange. Can I find in my
heart

heart to take so much of him, and deny him so small a thing? And shall I not be moved by the compassions of God to present my body a living sacrifice, holy, acceptable unto him, which is my reasonable service? Rom. 12. 1.

It is my reasonable service indeed to sacrifice my self to him that sacrificed himself for me. And since he gives me the incense of his merit, it is my bounden duty to bring to it the fire of my love, to send up to heaven the sweet savour of zeal and praises and of a holy conversation. Since Christ is dead for me, it is my duty to die for him, killing within me that Old Man of sin who hath been the cause of the death of my Saviour; He loved me when I was by nature his enemy; I will then learn of him to love mine enemies. He hath forgiven me a debt of ten thousand talents, I must forgive a hundred pence to my fellow servants. Yea, as God forgiveth me offences without number, so I must to my neighbours. He hath

hath been obedient to his father even to the death of the Cross, I must also obey him in the hardest things, though it were to resist unto blood. I take Christ in his table for my Saviour, I must take him at the same time for my Lord and the pattern for my imitation.

Being thus disposed I will make bold to come near his holy Table. My soul rejoyce thou in the Lord, Take hold of his salvation, Take hold of himself, Get life in his death, and health in his wounds. *O taste and see that the Lord is good, Blessed is the man that trusteth in him, Psal. 34. 8.* The Lord Jesus hath made an exchange with me. He hath taken my sins upon himself, and put his righteousness upon me. He hath made my peace with God. He hath given me the inheritance of the Saints in the light. Jesus himself is mine inheritance; He is my food, my life and my joy. To him then I am going with a fervent zeal both to take him, and give my self.

self to him. I am my beloveds and my beloved is mine. I will take him, and will not let him go. Neither life nor death shall separate me from him.

A P R A Y E R

before the

Holy Communion.

MY most gracious God, who hast so loved me as to give thy dear only Son, and deliver him over to the bitter death of the Cross to make propitiation for my sins, the pledges and assurances whereof thou givest me in thy holy Table. My mind is swallowed up in the admiration of thy bounty, and loseth its self in the boundless and bottomless Ocean of thy compassions; and together I am beaten down with a deep confusion.

sion and grief, when I consider how unworthy I have made my self of thy great love, and how I have provoked thy justice : O Lord hadst thou born thy self towards me as a Judge, and hadst thou called me to account how I have observed thy commandments, and what profit I have made of the talent of thy graces ; instead of being invited at this time to be partaker of thy Sons body and bloud, I should have been cast long ago into outer darkness, where there is wailing and gnashing of teeth, for I have grievously offended against thy lawes and abused thy benefits. I have not been zealous in the duties of thy service, nor diligent in good works, nor weaned from the love of the world, nor fervent in thy love, which requireth the whole heart and soul.

But, O my God, thou hast looked upon my guilty condition through the merit of thy Son, and therefore not with an eye of a Judge but of a tender hearted Father. Like as a father
ther

ther pitieth his children, so the Lord pitieth them that fear him. Thou art merciful and gracious, O Lord, slow to anger and plenteous in mercy. Thou hast not dealt with me after my sins, nor rewarded me according to mine iniquities. For as the heaven is high above the earth, so great is thy mercy towards me thy sinful servant, *Psal. 103.*

Wherefore, O Lord, though I have never so great reason to grieve for my sins, I have more reason yet to rejoyce at thy love.

O how great is thy mercy! How wonderful is thy love, which instead of turning away from me, because I turned away from thee, was pleased to run after me, and bring me home when I was lost. What an infinite height of bounty, that thou didst pity me, not only because I was miserable, but because I was guilty, and to have made my sin of a subject of thy wrath a motive for thy compassions!

O my God, when I behold upon
thy

thy holy table the sacred memorial of the death of my Saviour, and see with the eyes of faith his body and his blood, which are the sin-offering whereby my peace was made with thee; Then say I with humble and hearty thankfulness, joyned with a deep amazement, Who am I Lord that thy beloved Son, one God with thee blessed for evermore, should so debase himself for me, as to suffer that I should not suffer, and undergo the vilest reproach, and the bitterest death of all, to give me his riches, his glory, his kingdom, and, which is more than all, himself? That entering into the agonies of his death, he would make a declaration of his last will, whereby he leaveth me the legacy of his most holy body and blood, and the benefit of his meritorious death. That he would invite me by his gracious command to come and take possession of it, and encourage me to come near by the inward assurances of faith, that my reconciliation is made with thee
by

by the merit of his obedience. How excellent is thy loving kindness O God! therefore the children of men put their trust in the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures, *Psal.* 36. 7.

Now, my God, as the greatness of thy bounty to me is infinitely above mine unworthiness, it is as much above my capacity. And what shall I do to receive such high benefits worthily? O Lord I might well be in great perplexity upon that point, if the worthiness of the communicants were necessary for a worthy receiving of thy Sons body and blood. Nay it is for a remedy to their unworthiness that they are called by thee to this sacred feast. It is because I am unworthy, It is because I am sinful that I prepare my self to come to thy Table. It is because I have provoked thy justice that I have now recourse unto the throne of thy grace. It is
be-

because I am destitute of righteousness that I come to seek it in the merit of thy Son.

Yet, Lord, because none can be a real and spiritual guest at thy holy table without the wedding garment and due preparation ; I beseech thee, my God, to make thy grace compleat in me, give me a serious repentance of my sins, and that sacrifice acceptable unto thee of a broken and a contrite heart. Give me a true faith in thy mercy by the merit of thy Son. Cover me with the imputation of his righteousness, that nuptial robe requisite to sit at thy table in thy kingdom of which this holy Communion is the earnest and the foretaste. Give me a holy appetite of thy grace, that hunger and thirst after righteousness, a feeling acknowledgement of thy bounty, the joy of my salvation, the sweet assurances of thy love.

And since our communion with thee is the common bond of the communion of Saints, Give me, O Lord,

a sincere charity, whereby I may be one with thee my head, and with all thy redeemed my fellow-members, and whereby I may have peace with all men. Enable me to shew that I love thee by loving my neighbors, and doing them good for thy sake who dost me so much good. As thou forgivest me, give me grace to forgive.

Lord I come to receive the Sacrament of thy Covenant. Grant that I may now renew it, consecrating to thee with a free heart this body and soul which thou hast redeemed. As I live from thee in my nature, and by thee through redemption, and in thee through regeneration, grant me also to live only for thee, and glorifie thee in my body and in my Spirit which are thine. Unto thee, O Lord, I humbly present them. O take thou such an absolute possession of them that nothing but thy self live in me. That I be now filled with thy grace, and for ever serve to thy glory.

Amen.

*A Shorter Prayer to use a little
before the Communion.*

O Lord Jesu, who callest me to thy Table, be pleased to meet me, and bring me to it thy self. Give me the two wings of faith and love to raise my heart to thee.

O Son of God, who hast given thy self for me, and dost at this time give thy self to me, open thou my heart to receive thee, give me holy affections to entertain thee. That with a confidence tempered with humility and a joy full of holy trembling, I receive this high mystery of my salvation, yea, that I enjoy thine own self really and truly.

O thou that wouldst be conceived in the Virgins womb, be conceived again in my heart, that hereafter I may live with thy life.

O thou that wouldst die for me,
make

A shorter Prayer, &c. 133

make me now feel the efficacy of thy death in the comfort of my soul and the mortification of my sinful affections.

O thou that art risen from the dead, and ascended to heaven, work a resurrection of holiness in my heart, and a lively faith to ascend to heaven after thee. There to embrace thee, and hold thee while I take with my hand the outward elements of bread and wine. O bread of life come feed my soul. O holy Ghost give me the true taste of these great mercies. And for the fruits of thy bounty let me ever return the fruits of my love and thankfulness.

G

Thanks-

*Thanksgiving after the Holy
Communion.*

MY God, most gracious Father, who hast this day given me the pledges of my salvation and the earnest of eternal life ; My God, who hast fed me with the body and blood of thy Son, and hast quickned me with the merit of his obedience applied to my heart through faith ; I am full with thy bounty : My soul is satisfied as with marrow and fatness, and my mouth praiseth thee with joyful lips. My soul hath been thirsty after thee as a thirsty land, and thou hast made it a watered garden, *Psal. 63. 5. Psal. 143. 6. Isa. 58. 11.* I have presented unto thee my bruised heart, and thou hast made it whole with thy sweetest comforts. I came unto thee poor and hungry after thy grace, and I return rich and full with the bread descended

scended from Heaven. O the treasures of thy mercy which passeth all understanding! Thou hast given me thy Son. Thou hast given me thine own self. The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage. Therefore my heart is glad, and my glory rejoiceth, My flesh also shall rest in hope, *Psal. 16. 5.*

O that I had the tongue of Angels to give thee glory in the highest, for the peace which thou makest on earth, with the men honoured with thy good will! Let thy redeemed people glorifie thee. Let all thy works magnifie thee. Let my soul be deliuered by thine eternal compassions, comforted by thy love, and already blessed in heavenly places in the person of Christ my head, love thee, praise thee, magnifie thee, and consecrate her self unto thee, who hast bestowed thy Son upon me. I heartily desire O my
G 2 God,

136 *Thanksgiving after*

God, to set up thy kingdom in my heart, to subject all my affections and imaginations unto thee alone, to have no will but thy will, to know no interest but thy glory, to place all my felicity in walking before thee unto all pleasing.

But, O my God, I live yet in the flesh. The flesh is infirm, Satan is crafty and vigilant to seduce me; And the world is contrary, whether he persecute me, or smile upon me. My zeal may take a flight to thee, but hath not the wing strong enough to keep me up in that height. And after I am raised up to heaven, I am prone to fall down again to the ground. Wherefore, O Lord, be pleased to sustain me with thy vertue from above. And as after sending of thy Son thou didst send thy Spirit to thy Church, So now after thou hast given me thy Son this day, O give me also the vertue of thy good Spirit.

Yea come, holy Ghost, make my heart

heart thy dwelling place. Sanctifie me to thy self, mortifie my sinful affections. Fill me with faith, charity, meekness and all Christian vertues. Preserve me against the seductions of the world. Endue me with strength against all the fiery darts of the wicked.

Be my counsellour in my perplexities, My comforter in my troubles, and my guide in all my wayes.

My God, who hast fed me this day in the hope of a better life spiritual and eternal, Give me grace to begin it already. O enable me to live in earth as they live in heaven, as much as my temporal condition is capable of it, advancing in thy knowledge, loving thee, praising thee and obeying thee with all my heart, with all my soul, with all my strength, and with all my understanding. Suffer me not to love the world, nor the things that are in the world, but let my heart be where my treasure is, *1 Joh. 3. Mar. 6.*

And after I have fought the good
G 3 fight,

138 *Thanksgiving after, &c.*

fight, and kept the faith, be pleased to give me the crown incorruptible of life. Let me finally possess to the full thy beloved Son that loved me and gave himself for me. Let me once enjoy that fulness of joy that lyeth in thy presence, and those pleasures for evermore that are at thy right hand. Where I may find mine eternal delight in praising thee eternally, for thine eternal love in thy Son Jesus Christ.

To whom with thee and the holy Ghost be glory for evermore.

Amen.

F I N I S.

PRAYERS
AND
DEVOTIONS
for several
OCCASIONS.

The Second Part.

By Peter Du-Moulin, D.D.



LONDON,
Printed for H. Brome, 1679.

PRAYERS
AND
DEVOTIONS

For the Year

1700

THE SECOND PART

By Peter De-Neval D.D.

London

Printed by J. Streater

Printed for J. Streater

*An humble Supplication to God,
fit to be attended with Fasting,
to preserve and sanctifie his
Afflicted Church.*

Heb. 13:

*Remember them that are in bonds, as
bound with them; and them which
suffer adversity as being your selves:
also in the body.*

Soliloquy.



THE saddest indication
of approaching death is
want of sense; and those
parts that have lost it,
and have no part in the
suffering of the sick body, are dead
members and no more parts of the
body, though there may be some con-
tinuity remaining between the dead

G 5,

and

and the living parts. By that reason many that hold themselves to be members of the Church are no parts of the body of Christ, since they have no fellow-feeling of the sufferings of that body. The *Turk* hath lately advanced very far into the Christian Provinces, and made many thousands of Christians slaves, who now are working in bonds and drawing the plough like horses: And that merciless enemy having overflowed large Countries with blood hath left famine and pestilence to compleat the desolations made by the sword. The Court of *Rome* hath so enchanted most Princes of Christendom with her cup of abominations, that they bend all their power to extinguish the Protestant Religion, some by a *Dioslesian*-like, some by a *Julian*-like persecution. Have not great Countries been half displanted, by the expulsion of Protestants out of the hereditary lands of the House of *Austria*? And is not the same measure now prepared for our bre-

brethren whom their enemies labour to make weary of their countrey and their life? These things we hear with indifference, as we do the wars of the *Tartars in China*, not caring who winneth or loseth; So soon have we forgot the late Cross of Christ, when our Church and State being beheaded in the person of our sacred Sovereign, our lands sold, our persons captivated, our consciences oppressed, we cried out to our neighbours, *Is this nothing to you, all ye that pass by? Regard and see if there be any sorrow like unto my sorrow.* Neither have we learned by our experience how soon the greatest strength may break and turn against it self, and what plagues attend security and insensibility. Let us leave to *Rome* the vain and guilty boasting of her unmoveableness, much like that of *Babylon* (if not the same) *I sit a Queen, and am not a widow, and shall see no sorrow.* But that boasting draweth a woful doom, *Therefore shall her Plagues come in*

one day, death and mourning and famine.

Indeed it cannot be expected that those who could not be brought to humility and repentance by the late great calamities at home, should now be brought to brotherly sympathy by the sufferings of good Christians abroad. But have the best the sense which they ought to have of the sufferings of the body of the Church, *as being themselves also in the body?* I fear that Christ may say to us as to the Church of Ephesus, Rev. 2. 4. *I have somewhat against thee, because thou hast left thy first love.*

The love of God ought to be the first mover of our affections. But since in most persons self-love is their *primum mobile*, the great Orb and first mover of all their affections, it were much to be wisht, that they might consider aright that we being one body with other Christians (even for our civil relation in this West of the world,) we suffer in their limbs,
and

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and their ruine draweth our ruine. But to be sensible that we are one body with all the members of Christ our common Head, there is need of a better love than self-love; for unless love begin at the head, uniting us with Christ as the principle of our life, we can have but a weak sense, and no further than worldly interestess will afford of the sufferings of persons of the same holy profession. Therefore *S. Paul* having exhorted the *Ephesians* not to faint for the tribulations which he suffered for them, and represented to them that it was their glory, groundeth that exhortation of their fellow-feeling, upon their union with Christ, and prayeth that the love of God may abound in their heart. *For this cause* (saith he) *I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might in the inner man: That*
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Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. And having thus laboured to root and ground Christians in the love of Christ, after an ejaculation of praises to God for his great love and benefits to his Church, he draweth an inference both from the love which Christ beareth to us, and from that which we owe to him for it, that we love one another, and have an union of affections, and a fellow-feeling of afflictions, as having a community of the best and highest interestes. The words are most divine and moving, Eph 4. 1. I therefore the prisoner of the Lord beseech you that you walk worthy of the vocation wherewith ye are called; With all lowliness and meekness, with long suffering, forbearing
and

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one another in love; Endeavouring to keep the unity of the spirit in the bond of peace. There is one body and one Spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

It is very possible, and indeed very ordinary, that they that have that community of heavenly goods thus richly set forth by S. Paul agree not in all the branches, though they stand firm to the same stock. Upon which all intelligent and charitable Christians may be satisfied by that which the Apostle addeth. *But unto every one of us is given grace according to the measure of the gift of Christ.* If we find in them a want of that measure of the gift of Christ, they also find in us a want of the same. And God finds more of that want in them and us. To him they and we must give account of those wants of the gift of Christ which we have incurred by our negligence

gence and wilfulness. And of none of those wants will he exact a severer account than of the wilful wants of charity. For when all is said, that want of love to our brethren is want of love to God our Father, and to Christ our brother, the first born, and the bond of the whole brotherhood. O that we made (as we ought) the interests of Christ our chief interests! Then should we feel those wounds given to any part, especially to the great limbs of his mystical body, as inflicted to our selves; those wounds whereby Satan labourerh to cut off integral parts of the visible Church in which Christ hath many members. And the lamentable and lamenting face of the Churches about us makes us sufficiently understand what the enemy may do by that which he hath done already.

Without opening a wound now closed up by Gods wonderful mercy and power, we may consider with horror how those principal limbs

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of the Reformed Church, whose strength is formidable to the common enemy, have been by the deep craft of Satan set one against the other, to work with the height of their vigour and mettle their mutual (that is) their own destruction; A destruction which no human strength but our own can work. All among us that love God and the peace of his *Jerusalem* had great cause to lament that the just vindication of our right and the necessary interests of our preservation should so cross the common interests of Religion.

But as God is the God of righteousness he is also the God of peace, the God of truth, the God of love, and love it self. And where righteousness cannot be perfectly satisfied (for it is short in all the contracts and commerces of the world). Gods love and peace will find wayes for his own satisfaction: And the truth of God, the precious *depositum* of both parties will umpire the emergent differences
and

and make righteousness and peace to
kiss each other. Yea if we have the
grace to turn unto God with an hum-
ble, penitent and faithful heart deeply
affected with the zeal of his glory, and
that of his house, which in so many
places and so many wayes is threatned
with ruine.

P R A Y E R.

O Lord Jesu, who hast loved thy
Church and given thy self for
her, thou art the same this day and
yesterday and for ever, and hast the
same love to her now as thou hadst
when thou didst yield thy self to the
grievous torments of the Cross to
make propitiation for her by thy pre-
cious death and obedience. Lord, be
pleased now to make use of that pro-
pitiation to turn the just indignation
of thy Father into compassion towards
the Church thy Spouse, which thou
hast purchased for thy self, and paid
so dear for; And as thou hast re-
deemed

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deemed thy Church from the infernal torments, deliver her now from temporal destruction. It is very true, Lord, that we have deserved no less than utter extirpation, and that our sins are more grievous than all the afflictions that we can either suffer or fear. For those persons whom thou hast pickt out among the nations enslaved to idolatry, to bring them unto thy marvellous light, have not walked like children of light, but have fed themselves with a vain hope to obtain redemption from hell by thy merit, without labouring to be redeemed from iniquity. And such is the viciousness of their carriage that the profession only of a holy doctrine, not any reformation in manners distinguisheth them from the wicked world. Some have taken occasion of those excesses to make a most guilty separation, and have torn the Church instead of healing it. Yea to reform the Church they have committed such hideous crimes as cast a most foul
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and indelible blurr upon the holy profession. Others have daubed the crevisses of Gods house with untempered mortar, and cured the wound of the Church slightly, saying peace peace, when there was no peace to be expected without the amends of a serious repentance. In Clergy and Laity, in great and small, from the sole of the foot upwards, there is no soundness in us.

But the more unsound we are, the more work there is for thy mercy and vertue, O soveraign Physician, whose great cure appointed by thy heavenly Father that sent thee is to take away the sins of the world. Heal us, O Lord, of that great sickness of sin, whatsoever become of us for all other evils; and incline our hearts to help our cure by a speedy and unfeigned repentance, the reality of which consisteth in a serious amendment. O create in us a clean heart and renew a right Spirit within us, that we may *turn to him from whom we have deeply*
revol-

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revolted, *Isa.* 31. 6. and cast away those Idols of gold and silver which we have erected in our hearts, all those idols of *jealousie*, the lust of the flesh, the lust of the eyes and the pride of life, the reigning intemperance, and the profane conversation, whereby we provoke thy Majesty to cast us away from thee, and when we call upon thee for deliverance, to turn us out to those false Gods to whom we have made a sacrifice of our affections. Rebuke the spirit of discord and faction, that canker corroding the inward parts of thy Church, and turning the good bloud into corrupt matter. As we desire that thou have thoughts of peace towards us, give us thoughts of peace towards our dissenting brethren, grace to put off anger, wrath and malice, and to put on, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, as we would have thee to forgive us,

And

And if it be thy pleasure to continue the dayes of affliction unto thy Church, O Lord make them beneficial unto us. Let the evil dayes help us to be good. Let the evil of affliction consume the evil of sin. Let thy furnace make us like gold which is tried in the fire, and comes out refined of its dross; that we may say with thy servant *David*, *It is good for us that we have been afflicted that we may learn thy statutes.* If thou deprive us of outward comforts, yet leave us the inward; take not thy holy Spirit from us, continue unto us the means of grace, perfect thy strength in our weakness, let us be any thing so we may be thine.

And now Lord having asked before all things thy kingdom and the righteousness thereof according to thy precept, we will call upon thee for our deliverance out of the dangers which our sins have deserved, and which the unwearied malice of our enemies is working against us; for which also
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we have a precept, and that backt with a promise of thy divine help, *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me, Psal. 50. 15.* And to pray for the prosperitie of thy Church we have an especial command, and withall an inviting promise, *Pray for the peace of Jerusalem, they shall prosper that love thee, Psal. 122. 6.*

O Lord, when was ever the peace of thy *Jerusalem* more disturbed? Hard times of several sorts have gone over thy Church; Sometimes Infidels persecuted those that called upon thy name: Other times Hereticks persecuted the Orthodox; Other-times the Orthodox annoyed one another, either about unnecessary quarrels of Religion, or for differences about temporal interestes: thy poor militant Church hath been plagued in these late times with all these. The worshippers of *Mahomet* cruelly oppress the worshippers of *Christ*. The worshippers of creatures persecute to death

death or banishment or confiscation, those that will call upon none but God in their religious worship, and will have no Mediator to God but Jesus Christ. Some enlightened with the saving doctrine of the Gospel have put on such an unlucky zeal about appendances of religion that they have wounded the vital parts of the Church their Mother, and still continue to trouble her peace. Others (and we part of them) agreeing in the same holy profession have fallen out about matters of profit and interests, and have been greedily destroying one another in open war.

We were certainly perswaded of the right of our cause, and our arms were justified by our duty to our King and Countrey. But who can distinguish the innocent from the guilty? We are all evil doers and all sufferers for the evil we have done. All we stand in double need of thy mercy, both to be redeemed from iniquity, and from the deserved punishment of
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our iniquity. And before we call for thy assistance we have need to call for the pardon of our sins, and the grace of a serious conversion. Father of mercies, let this be the beginning of thy mercy to us to make us sensible of our sins, and what a hand we have our selves in thy judgments. Lord turn us and we shall be turned, convert us and we shall be converted.

And because quick destruction is coming upon thy Church in most Provinces of Christendom, and most men are impenitent, and the most penitent are slow and defective in their repentance, O Lord prevent the complete repentance of thy Church with the speedy defence of thy truth, and protect thy Church for thy truths sake. For the danger of which we ought to be most sensible is not the slaughter of men, which howsoever must die within few years, whether they be good or bad; but the extirpation of thy holy Religion, the ex-

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inction of the light of thy truth, the healing of the mortal wound of the Beast, and the return of that worse than Egyptian darkness over the consciences of men. All our sufferings compared to that interests are of small consideration.

Lord, dispose of us as thou thinkest good, but maintain thy truth, defend the cause of thy glory. Let not thine adversaries triumph. Let not Satan build his synagogue with the ruines of thy house. And since the subsistence of thy truth on earth is so complicated with that of thy Church, that if thy Church be destroyed thy truth falls among men; O Lord let thy jealousie stir up thy compassions, and for the preservation of thy truth preserve thy Church. Finding no reasons in us to move thy compassions find them in thy self, and preserve us for the interests of thy glory. *Wherefore should the heathen say, where is now their God?* Let them not not conceive by our perishing that thy truth

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is perishable, and that thy cause is unjust because it is cast. Let not Satan the false Prince of the world set up his throne in thy Church also: for *thine*, not his, is the Kingdom and the power and the glory. *Awake awake, put on strength O arm of the Lord, awake as in the ancient dayes, in the generations of old.* Art thou not he that hast cut Rahab and wounded the Dragon? Art thou not he which hath dried the sea, the waters of the great deep? That hath made the depths of the sea a way for the ransomed to come over? Isa. 51.9. Look down from heaven and behold from the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards us? Are they restrained? Doubtless thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not. Thou O Lord art our Father and Redeemer; thy name is from everlasting, Isa. 63. 15.

The corruption was never so gene-

ral in the Church, but there was some true piety left in it. And even among us there are good souls that treasure up thy knowledge in their hearts with great affection, and labour sincerely to walk before thee unto all pleasing. Some have no great progress as yet in their regeneration, yet they have received thy Gospel with that sincerity, which with thy grace and their godly exercise will grow to the perfect stature of the new man. That measure of goodness in thy people, being the product of thy grace, thou wilt not forsake the work of thy hands, nor deliver those to destruction to whose heart thou hast said, *Soul I am thy salvation.*

We embrace this comfortable promise of thine, *Isa. 65. 8. As the new wine is found in the cluster, and one saith Destroy it not for a blessing is in it, so will I do for my servants sake that I may not destroy them all.* O Christ in these Nations honoured with thy Gospel, now lying sadly under
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the oppression of the enemies of thy truth, or under their domestick ruinous distractions, there is some of the *muste* of thy knowledge and love. A blessing is in it, a great, admirable and unspeakable blessing; A blessing purchased for them by thy blood, and conferred upon them by thy Spirit. O Lord let that saving blessing be attended by the other blessings of thy goodness, the blessings of peace and protection. Keep thy redeemed safe as the apple of thine eye. Let Kings be their nursing fathers and Queens their nursing mothers. Let our gracious Sovereign be alwayes the constant Defender of the Faith, and the loving Protector of thy Church, and find in that pious and Royal Office a powerful defence and protection for himself and his Imperial family. *Let all those that seek thee rejoyce and be glad in thee. Let all such as love thy salvation say continually, The Lord be magnified, Psal. 40. 16.*

But if for the further execution of

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thy judgments, and manifestation of thy wisdom and glory, by thy wayes which are not our wayes, thou wilt multiply the dayes of trial unto thine afflicted Churches, or even make this Church of ours to go through the fiery furnace, Lord let thy grace howsoever never depart from us, the guiding of thy fear, the comforts of thy promises, the strength of faith, and the inward assurances of thy love, that we may be *joyful in hope, patient in tribulation, perseverant instant in prayer*, Rom. 12. 12. *When our flesh and our heart faileth, be thou the strength of our heart and our portion for ever*, Psal. 73. 26. And let Christ be a Gain unto us both to live and to dye. Do this for us and in us, O heavenly Father; for thy Sons sake and by thy Spirit, that to the Father, Son and Holy Ghost we may ever give all honour and glory, *Amen.*

A
C O U N S E L

To troubled Consciences.

Instead of a Soliloquy for one troubled with that disease, I will endeavour to give him good counsel. For such a person is apt, when he speaks to his soul, to give wrong judgment against himself, and hath need to be armed with a preservative against his own fears before he take his conscience in hand.

TH E R E are two sorts of troubled consciences. Some that have really committed outrageous offences of the grosser sort against God and their neighbours, as blasphemy, murder, robbery, oppressions, adultery,

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tery, false testimony, whereby they feel the terrours of Gods justice; and a very hell in their guilty hearts. To them I have five things to say.

I. First they must labour for a contrition adequate to their crimes and the heaviness of their demerits, condemning themselves most seriously before God that they may not be condemned. Of the deep sorrow requisite after enormous sins, *David* gave an example after his two crying offences of adultery and murther, for he fasted and lay on the ground seven dayes, upon Gods rebuke sent to him by *Nathan*.

II. The best part of repentance is conversion, and making all possible amends to God and men. Besides your private humiliation before God, who in all offences is the principal offended party. If you have dishonoured his Holy Name before men, honour him before the same men with an open confession and self condemnation. Have you offended your neighbour

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bour in his credit ? Make him reparation. Have you wronged another in his goods ? Make him restitution. Think not to make amends for the wrong done to one by giving to another, or even to God himself; as many who having got a great estate by violence and extortion have founded Hospitals and Monasteries, seeking to make their peace with God by giving him part of their rapines, and making him receiver of stolen goods.

III. If he that hath committed such great offences come to hate them, not so much because they are pernicious to him as because they are displeasing to God, let him take that sting of sin as an effect of Gods grace driving him to repentance, being sure that such a spark of the love of God in him comes from God, and cannot be the product of his unregenerate nature; for *we are not sufficient of our selves as of our selves to think any good thing, but our sufficiency is of God, 2 Cor. 3. 5.*

IV. Having so much offended God

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let him not add to his sins the most grievous of all sins, which is despair. Other sins are against Gods justice; Despair is besides, against Gods mercy, the attribute in which God takes most glory. Other sins commit the evil, but this besides rejects the remedy.

V. Let him therefore consider and believe, that there is a ranfome for all repenting sinners and true converts, though never so guilty before. *The bloud of Iesus Christ the Son of God doth cleanse us from all sin,* 1 Joh. 1. 7. No great sin is greater than Gods mercy. No sore of the soul is incurable by the bloud and merit of Christ. But then let him obey Gods call to repentance and salvation. *Ezek. 18. 30. Cast away from you all your transgressions whereby you have transgressed; and make you a new heart and a new spirit; for why will ye dye O house of Israel? For I have no pleasure in the death of him that dieth saith the Lord God, Wherefore turn your selves and live ye.* No
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Notorious malefactours have seldom wounded consciences, being by their custom of sinning cast into a dull reprobate sense, and drowziness of conscience, not to be awaked by death it self. But when it pleaseth God to work graciously and powerfully upon their hearts, from great sinners they prove great and exemplary converts: And by their accurate living in the fear of God shew that they have learned a great holiness by the great mercy of God in pardoning their grievous sins. As if they would make a comment upon *Dauids* saying to God, *there is forgiveness with thee that thou mayest be feared.*

There is another sort of wounded spirits, who being none of the grievous sinners, but pious persons and lovers of God and goodness, yet never leave accusing and tearing their consciences, and thinking of God with horror. Of the wound of those consciences generally the cause is the weakness and indisposition of their bodies,
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dies. For the first sort though loaden with much heavier sins, are far more susceptible of comfort, if they be (as they are commonly) of a strong constitution and free from melancholy. The second sort having their spleen and their hypochondres oppress'd with melancholy; and their brains stained with it, are very seldom totally resolved of their scruples of conscience. Such patients are *crux Theologorum*, the continual wearisome and most times barren subjects of the good pains of Divines to comfort their sad souls, for when their objections against themselves are answered with the soundest divinity and reason, they are not thereby silenced, but continue to vex themselves and others till their sad dayes be ended by death; which yet useth to be full of comfort and assurance in Gods mercy through Jesus Christ their Saviour; for Christ *breaketh not the bruised reed and quenbeth not the smoaking flax.*

Neither ought we to make a sinister

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ster judgment of those dejected persons who having led a Christian life have acted their death with their own hands; But judge (as we ought) that it was the work of predominant melancholy not of unchristian despair, and that living and dying they were in the hands of that great and good God whose mercy rejoyceth over judgment.

But let those fearful examples be a pressing warning to the soul-sick Christians, that they leave studying of scruples and indulging to their melancholy; for melancholy is the food, the nest, and the fort of the Angel of darkness, the enemy of God and men, and the great worker of their perdition. Wherefore troubled consciences among the comforts of Gods infinite love in Jesus Christ, have need also to be driven by terrour from that ruinous course of fostering objections against themselves and Gods mercy; lest that if they harden themselves against Gods comforts, he turn

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turn them out to the Father of discomfort the Devil, who is roving about us seeking whom he may devour: Take heed of bending your selves against Gods comforts; So much is fighting against Gods mercy, the most heavy and the most damnable sin of all sins.

I acknowledge still that the cause of trouble of conscience in persons averse from vices is rather in the body than the soul; and such patients are more proper subjects for Physicians than Divines, for Divinity cannot purge the Spleen and the Mother. Wherefore I would beseech them as they are conscionable Christians, and abhor false testimony, that they would give over accusing their souls for the defects of their bodies.

Yet let them employ all the powers of their spirit to fight the good fight against those domestick enemies, the indisposition of their bodies and the suggestions of melancholy. Let them not admit the accusations against them.

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themselves untried, but make to themselves these questions ; Dost thou love God ? Art thou sorry that thou canst love him no better ? Are thy sins displeasing unto thee ? Dost thou abhor the irreligious thoughts which Satan suggesteth unto thy sad spirit ? Art thou willing to do the duties of charity, to give, to forgive, to return good for evil, and that for Christ's sake who gave himself to death for us his enemies ? And if thou art not able to pray (as many wounded consciences imagine that they cannot) art thou not wishing that thou mightest do it ?

Certainly if you do but desire that you might love God, you love him, and *he loveth them that love him, And we love him because he loved us first* ; You may be sure that your desires to be able to follow the rules of his Gospel and glorifie him in your body and in your spirit which are his, are not the motions of a reprobate sense or your natural corruption. They are the

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the work of Gods grace, and he that hath begun a good work in you shall perfect it.

Among these consciences troubled with the fear of coming short of their salvation, if I may meet with a rational and generous piety, I would try a way for their comfort which is not observed enough. You fear you shall not be saved. But I fear that you mistake the nature of your Christian calling, setting that first which is the last in your duty. You are called to *glorifie God in your body and in your spirit which are Gods*, 1 Cor. 6. 20. And next to rely upon his mercy for your salvation. Your Christian duty must not begin by the last; but that which is first in Gods intention, must be the first in your practice, *You were bought with a price, the infinite price of Christs blood, that you should glorifie God*, saith S. Paul in the alledged place; and again, *Tit. 2. 14. Christ gave himself for us that he might redeem us from all iniquity, and purifie*
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unto himself a peculiar people zealous of good works. And S. Peter, the like 1 Pet. 2. 24. Christ his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness. This I urge that such Christians as are wholly possessed with cares and fears about their salvation may wisely apprehend that they were redeemed for a better end, and are called by their redemption to a higher study and employment, even to do their part to be redeemed from iniquity, to be zealous of good works, to dye unto sin and live unto righteousness, to shew the praises and follow the vertues of him that hath called us out of darkness unto his marvellous light, 1 Pet. 1. 9. and it was for that end that he called us out of darkness unto his marvellous light.

A principal cause of the trouble of conscience and doubts of salvation is, that men bring a mercenary love to their religion, limiting their duty to the obtaining of their salvation. We
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are indeed commanded, *Phil. 2. 12. to work out our own salvation with trembling and fear.* But if we serve God for no other end, the great agent in our service is our self-love, not the love of God. Whereas if we be generous Christians, we shall consider our salvation only as an appendance of Gods glory, and love it and work it for that end. Wherefore the Apostle having in the alledged text exhorted Christians to work out their own salvation, tells them two verses after, what must be their end in that work, *that you may be blameless and harmles, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom you shine as lights in the world.*

Then whensoever that question comes into your mind, whether you shall be saved, put it back with this resolution: Let God dispose of me as he pleaseth. For my part I will labour to glorifie him and walk before him unto all pleasing by as full
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an obedience as I am able to yield. This is my part, my salvation is properly Gods part. Which with a full trust in his mercy in Jesus Christ and assurance in his promises I commit unto his goodness. Yea I am confident that by tending his service and glory I work my salvation, and I need to trouble my self no further about it.

One may say, That is good counsel for a better grown Christian than I am. For my part I cannot but be fore troubled, God help me, for I have grievously offended him.

To such a one I will answer, I am very glad to hear so much from you. After grievous offences if your conscience rested untroubled in guiltiness and impenitence, I would lament your case. On Gods name bewail your sins in dust and ashes. Set down before you the greatness and holiness of your Maker and Sovereign Judge whom you have offended, and prevent the judgement and condemnation from

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from his high justice, by judging and condemning your self before him with sincerity and the lowest humiliation.

And besides the reparation to God and men, which I have recommended before, lay a mulct upon your self and do some worthy work of charity, which is *Daniels* counsel to *Nebuchadnezzar*, *break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, Dan. 4. 27.*

But in afflicting your soul for sin take heed of getting an habit of sadness which dead your faith and disable you from holy duties. The sorrow of repentance is excessive when it doth not end in that proper end of it, which is to make our peace with God by embracing his gracious promises in Jesus Christ. Sorrow is good but by accident, as a means to that great end. For the Gospels end is not sorrow but comfort, and to make us say with the Holy Virgin, *My soul doth magnifie the Lord and my spirit rejoiceth in God my Saviour.* But

But if a penitent Christian hath overshoot himself in that exercise of penitent sorrow, and suffered the terrour of Gods wrath to bite too hard upon his conscience, I will recommend this true observation to his sick soul, that if with that terrour he hath but a desire to be reconciled with God as his sovereign good, it is a never failing sign of recovery. Why? there is in such a Soul the life of faith, though it have an obstruction in the act of confidence. That desire of reconciliation with God is the pulse of faith. As long as that pulse beats in the soul I am so far from despairing of the patients life that I acknowledge in it a higher principle than any thing that is of man. No Soul can but from God, and in a good degree of regeneration, desire his peace with God as his sovereign good. Against that work of God in the soul, all the power and craft of Satan, nestling himself in the malignant humours of the body, shall not prevail, Christs pro-

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promise is more stedfast than heaven and earth, *Blessed are they that hunger and thirst after righteousness, for they shall be filled*, Matth. 5. 6. The man is weak but God is strong. *Let him take hold of my strength (saith God) that he may have peace with me, and he shall have peace with me*, Isa. 27. 5.

Christ is our peace, saith S. Paul, Ephes. 2. 14. *The Father himself hath made our peace through the blood of his Son*, Col. 1. 20. There was a gracious custom among the *Molossians*, that a suiter for life and protection should take the Kings Son in his arms and so petition on his knees before the altar; and then nothing for his safety was to be denied him. It is our case, Let us take hold of our heavenly Kings Son, and with the arms of our faith present him unto our God and Father. No petitioner for salvation is rejected of the Father when the petition is made in his Sons name.

But let not your weakness frame to
your

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your selves a denial from God when you are not denied. *You have need of patience that after you have done the will of God you may receive the promise,* Heb. 10. 35. *Wait on the Lord, be of good courage, and he shall strengthen thy heart, wait I say on the Lord,* Psal. 27. 14. And Christ himself encourageth your patience and perseverance with this invitation, *Ask and it shall be given you, seek and you shall find, knock and it shall be opened unto you,* Luk. 11. 9. Perhaps it shall not be opened unto you at the first knock, because God did many times knock at the door of your hearts and you did not open. But your very asking and seeking and knocking, though without a present comfortable answer, is a present assurance and a most certain sign that you are not forsaken of the grace of God, for without it you could neither ask nor seek nor knock. Wherefore *be thou in the fear of God all the day long, all thy life long. For certainly there is an end, and thine expectation*

pectation shall not be cut off, Prov. 23: 17, 18. And he that endureth unto the end the same shall be saved, Mark 13. 13.

P R A Y E R

For the troubled Conscience by the sense of her sins.

Great Judge of the world who hatest iniquity and hast plagues at hand to punish it, Thou dost now teach me that great truth in the school of thy just judgements. For thine arrows stick fast in me and thy hand presseth me sore. There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head as an heavy burden, they are too heavy for me. I have sinned, what shall I do

to

to thee thou preserver of men? I will yet while I groan under thy judgments give thee glory, the end which I was made for. I will glorifie thy justice, and say, The Lord is just and I am a sinner, a grievous sinner. Just and true are thy wayes thou King of Saints, to send thy terrours into a soul that would not be sensible of the invitations of thy mercy, and to make me feel thy wrath who have been a great abuser of thy graces and transgressour of thy commandments: Great and good God, who in wrath remembrest mercy, let me find so much mercy, in and by thy wrath, that mine own wickedness may correct me, and my backslidings reprove me, making me know and feel that it is an evil thing and bitter that I have forsaken the Lord my God, and that thy fear was not in me: O my God, I have committed two evils, I have forsaken thee the fountain of living waters, and hewen to my self cisterns, broken cisterns that can hold no water.

I have forsaken thee the only true and
sovereign good, to follow the sinful
and deceitful promises of the world
and the flesh; which have disappoint-
ed me of my hopes, and now leave me
to my fears, after I have by their se-
duction treasured up unto my self (as
much as was in me) wrath against the
day of wrath and revelation of thy
righteous judgement. Lord thou de-
sirest not the death of a sinner, but
that he repent and live. And it is to
recover such great sinners as I am that
thou hast provided the greatest of re-
medies, thy most precious Son, one
God with thy self and thy Spirit, who
in obedience to thee and out of com-
passion to us, thy living but perva-
red and defaced images, hath taken
upon him our weak flesh, and in it
hath yielded himself to the cursed
death of the Cross, and presented to
thy sovereign justice the unvaluable
price of his blood and merit, a full
and perfect ransom for all damnable
sinners, that whosoever believeth on
him

him should not perish but have everlasting life. Lord I believe, but help thou mine unbelief, the great sickness of my afflicted soul sinking under the burthen of her sins. And to begin my cure, grant that it may be the burthen of my sins indeed that lye heavy upon me rather than the horror of thy judgements. O how I hate ! O that I might hate enough the offences which I have committed against thee the most great, the most holy God, my most watchful protector, my most bountiful benefactor, my most patient and tender-hearted Father, who hast not dealt with me after my sins nor rewarded me according to mine iniquities. My good God, with this loathing of my sins give me a steadfast purpose to forsake them, and to be more earnest and constant to seek to please thee and glorifie thee in my body and in my spirit which are thine, than ever I was eager to follow the sinful courses of this world. Create in me a clean heart O God, renew a

184 *Prayer for Comfort.*

right spirit within me by thy sanctifying spirit, and by the same heal now the sores of my sad soul. Lord pardon me, Lord accept of me in thy beloved Son; Lord make me to hear of joy and gladness, that the bones which thou hast broken may rejoyce in thy salvation, and more yet in the duties of thy service, through Jesus Christ my Lord, *Amen.*

P R A Y E R

For Comfort.

UNto thee do I lift up mines eyes,
O thou that dwellest in the heavens. Behold as the eyes of servants look unto the hand of their Master, and as the eyes of a maiden look unto the hand of her mistress, so mine eyes wait upon thee O Lord our God until thou have mercy upon me. Have mercy upon me, O Lord, have mercy
upon

Prayer for Comfort. 185

upon me. Assist me with thy strength against the strength of Satan, the weakness of my complexion, and the distress of my soul over-busie to distress her own self. I know O Lord, that my sins have deserved at thy hands a worse distress than any that Satan can lay upon me, or my sad spirit aggravate: But I know also that thy goodness equal unto thine almighty strength can rebuke and overcome Satan; and thy gracious Spirit can raise and revive my dejected spirit, though never so much disordered by the wicked spirit. Then unto thy strength and goodness I have my humble recourse. Succour me O Lord, take my part against Satan and against my self. As deep as I am in the gulf of melancholy, thou mayest when thou pleasest speak unto my heart, *Seek thou my face.* Speak it O Lord, and enable my heart to say unto thee, *Thy face Lord will I seek.* Lord speak the word and thy servant shall be healed. Hide not thy face far from me, put

not thy servant away in anger; Thou hast been my help, leave me not, neither forsake me O God of my salvation. O Lord Jesu who didst heal so many diseased persons, and saidst to them withal Thy sins are forgiven thee, speak that comfortable word to me a sad object of thy compassion. Thou that saidst in the beginning of time, Let the light be, and the light was, speak the same powerful word unto my soul lying in darkness and in the shadow of death. Work within me a new creation, the illumination of thy holy knowledge, and the light of holiness and heavenly comforts. My God, I desire thy comforts that I may without disturbance rend the duties of thy service, and that I may see the beauty of holiness and rejoyce in it, and glorifie thee by my delight in it. Father of mercies create in me a clean heart, renew a right spirit within me, and turn my mourning into songs of deliverance through the merit of thy Son, and by the operation of thy good Spirit. *Amen.*

P R A Y -

PRAYER

For Patience in want of Comfort.

O God thou art my God, early will I seek thee. My soul thirsteth for thee. My spirit longeth for thee as a dry and thirsty land. My God, among the many wants of my weak and disconsolate soul, so much I have yet of thy grace that I feel my wants, that I long and pant for thee, and cannot so much as imagine any comfort and strength but from thee and in thee. O Lord thou art stiled by thine Apostle *Paul, the God of patience and consolation.* Shew thy self such effectually to my poor soul. When I find my faith trembling, my hope drooping, my zeal cool, and yet with these defects some grain of sincere love to thee, Then strengthen thou my soul with so much patience as

188 *Prayer for Patience*

to teach my heart how my present Christian calling is not to be abundantly satisfied with the fatness of thy house and to drink of the river of thy pleasures, but in that expectation to trust patiently under the shadow of thy wings, fighting the good fight against the temptations of Satan and the world, and those of mine own sinful flesh, to make me a way to thee through publick corruptions and private seductions, through afflictions and oppositions, through doubts and fears and frailties of my sinful nature. Against all these I beseech thee, O my God to strengthen me, especially against those unseen powers of darkness which know those avenues into my soul which I know not my self, and have so many wayes to assault my weak spirit. That among those many trials of my patience I may have perseverance unto the end. O thou that art the God of patience be thou to me also the God of consolation; For unless in the multitude of my combats
thy

thy comforts refresh my soul, I cannot but faint and be finally overcome. O Lord shew me thy gracious countenance. Say unto my soul, Soul I am thy salvation. Grant me according to the riches of thy glory to be strengthened with might by thy Spirit in the inward man; that Christ may dwell in my heart by faith, that being rooted and grounded in love I may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God. No less; My God, do I beg at thy hands that to be filled with all thy fulness. And in my weak condition yet I will command my soul to love thee, hope in thee, and praise thee; saying, now unto him who is able to do exceeding abundantly above all that I can ask or think according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages world without end, *Amen.*

I S.

To

TO these devotions fitted for the use of troubled but pious consciences, I will add for the end this faithful counsel; Let them be much employed in praising God, of which the book of *Psalms* affordeth plenty of helps; There being nothing more effectual for the chearing up of a religious heart than the exercise of praising God. Praising God is the great duty of men on earth, and the eternal felicity of men and Angels in heaven. To that great duty chearfulness is so essential, that you shall hardly find any place in Scripture where the duty of praises is injoynd or practised, but chearfulness is withal injoynd or practised. Thus *Psal. 95.* O come let us sing unto the Lord, let us heartily rejoyce in the strength of our salvation. Let us come before his presence with thanksgiving, and shew our selves glad in him with *Psalms.* And *Psal. 100.*

For troubled Consciences. 191

*O be joyful in the Lord all ye lands,
serve the Lord with gladness and come
before his presence with a song. To
bring all the instances to that purpose
out of the Psalms I should write out
great part of the book.*

*Let not a sad soul say, David praised
God because he was joyful, and
had subject for it, but that is not my
case. Nay, David was joyful because
he praised God: Gods praises were
his comfort in his distress. This you
may see in the Psalms 42, and 43.
Why art thou cast down O my soul, and
why art thou disquieted within me?
Hope in God, for I shall yet praise him
who is the health of my countenance and
my God. (And who wants subject to
praise God for his blessings though
he enjoy nothing of his gifts but life
and time of repentance?) David by
praising God had brought his soul to
that habit of comfort and joy exprest
in all his hymns of thanksgiving. See
what a satisfying comfort he took in
that holy duty, *I will bless thee* (saith
he,*

192 For troubled Consciences.

he, Psal. 63.) while I live, I will lift up my hands in thy name ; My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. The praise of God was that marrow and fatness, whereby his soul was satisfied, and which made him sing with joyful lips.

Few men have gone through more afflictions than *David*. So great they were, that once his soul refused to be comforted, and that he was troubled when he remembred God. But then, he chid himself, and said, *This is my infirmity, but I will remember the works of the Lord*, and then with a holy eloquence he set himself upon praises of the glorious works of God in the deliverances of his people ; and that was his solid comfort. That solid comfort shall not be wanting to those discomforted souls that will set themselves heartily to praise God for his great works of Nature, Providence and Grace ; those especially which he hath wrought for the redemption

For troubled Consciences. 193

demption and preservation of his Church; besides the wonders of his mercies for their particular persons. In one word, Let your mouth and your heart be filled with the praise and honour of God all the day long, all your life long; You may be sure that his comforts will ever keep company with his praises.

PRAY.

P R A Y E R

*To be strengthened against the
vain and wicked Conversation
of this world.*

I Praise thee, My Heavenly Father, that thou hast given me by thy word and Spirit, and by a Christian education, some knowledge of thy laws and promises, and some sense of my religious duty towards thee my Maker, my Redeemer, and my soveraign good. Wherefore I cannot but lament to see my self so engaged among the vanities of this sinful world, that the course of my life is a perpetual distraction from thy service, whether I be intangled in endless businesses, or enslaved to ceremonious entertainment, or drawn by custome and company to shews and sports, wherewith I am not so much delighted as surfeited. Of all that vain con-
ver-

Conversation of this World. 195

versation the very pleasures end in sadness, because they draw me away from thee my God, my only joy; so far away, that many times I have much adoe to find the way to thee again, and to settle my mind in a fit disposition to seek and find thee. Neither is distraction from good the worst effect of that worldly conversation; But it makes me lend mine ears to blasphemies and magistral Atheism, which if any offer to confute, he is put out of countenance with common places of Boufonnery at holiness and conscience. Such companies leave my heart smitten with horror, and my memory (against my will) filled with their wicked and tempting communication. O my God, this soul of mine which thou ownest for thine is turned loose among thine enemies. My soul is among Lyons; Satan and the world are combined against me; So that whilest the world spreaderth the nets of vanity and allurements to entrap my flesh, Satan makes
open

196. *Prayer against the wicked*

open war against my spirit; and bat-
ters the main fortress of my faith,
with his great ordnance of false Phi-
losophy and Atheistical Rhetorick. O
my God who hast inlightened me
with thy truth, endow me also with
thy strength to defend it, or rather
to defend my self; for thy truth is
invincible but I am weak, and unable
to withstand the principalities and
power of hell which seem to be let
loose in this prodigious age, the
reign of bold impiety and infidelity.
O my God grant me according to the
riches of thy glory to be strengthened
with might by thy Spirit in the inner
man; That Christ may dwell in my
heart through faith; that I being root-
ed and grounded in love may be able to
comprehend with all Saints what is the
breadth and length and depth and height,
and to know the love of Christ which pas-
seth knowledge, that I may be filled with
all the fulness of God, Ephes. 3. 16.
O thou that art able to do exceeding
abun-

Conversation of this World. 157

abundantly above all that we ask or think, according to thy power that worketh in us, build me, I beseech thee, more and more in my most holy faith upon the fundamental stone my Lord Jesus Christ. Arise O Lord in thy strength, and confound all the powers of darkness. Let all blasphemous mouths be stoppt, and let all creatures made after thine image consecrate their mind and their tongue to confess thy truth and glorifie thy name. Arm my soul with thy vertue from above against the deceitfulness of enticements, companies, and croud of businesses which divert me from thy service, and grant me to attend faithfully and principally that one thing necessary, thy service O Lord, and the grand business of walking before thee unto all pleasing, soberly, righteously and godly: While impiety is bold and outrageous to deride it, let me not be ashamed to own it by my words and practice. O Christ that gavest thy self for our sins, that
then.

298 *Prayer against, &c.*

thou mightest deliver us from this present evil world (Gal. 1. 4.) suffer me not to deprive my self, by my love of the world, of that saving benefit of thy death, and give me wisdom to avoid the wicked wayes of the world which lead into perdition; so living in this world as aspiring to a better; yea living already with the life of the world to come, which consisteth in thy knowledge, thy love, thy praise, and thy glory. Grant this O Lord, through thy Son, and work it in me by thy Spirit: to whom with thee and thy coeternal Son be all honour and glory now and for evermore, Amen.

PRAY.

PRAYER

Of the Godly man in Prosperity.

D Read and merciful Father, I present unto thy holy Majesty the sacrifice of my humble reverence and adoration, and of my hearty praises and thanks for the excellency of thy mercies; Chiefly for that mercy which passeth all understanding, thine eternal compassion in thy Son Jesus Christ, in whom I have remission of my sins, and the honour to be one of thy children and heirs of thy kingdom. I bless thee for thy loving fatherly care in which I live and move and have my being and my well being; whereby I have been so many times relieved in my wants, assisted in my difficulties, comforted in my sorrows, healed in my sicknesses, protected in my dangers, rescued with a mighty hand and

200 *Prayer of the Godly man*

and a stretched out arm from utter perdition. I bless thee O Lord for defending me even while I offend thee, taking my part against mine own folly and sinfulness and against all mine enemies spiritual and temporal. O God of my health and my salvation, my careful protector, my bountiful benefactor, I desire to relish how thou art gracious, and for thy great love to love thee with all my heart, with all my soul and with all my understanding, and ever to glorifie thee with my body and with my spirit which are thine.

But I acknowledge with confusion of face that I have not made the right use of thy blessings. I have abused thy graces, neglected thy service, and many many wayes transgressed thy commandments. The greatness of thy goodness makes my sins exceeding sinful and odious unto me. Unto thee O Lord belongeth justice, but unto me confusion of face. Yet unto thee also belongeth mercy that thou mayest be

be feared. Have mercy upon me O Lord that I may fear thee and thy goodness. Wash my sinful soul in the blood of thy Son. Accept the merit of his passion and obedience for propitiation for my sins. For his sake continue thy loving kindness unto me, and encrease my thankfulness. Thou hast given me out of thy bounty a competency of the goods of this world ; but my soul is not satisfied with them, I look for better, for greater goods, thy good Spirit, O Lord, to create in me a clean heart, and renew a right spirit within me ; thy wisdom to instruct me, thy virtue to uphold me, thy love to comfort me, thy fear so to guide me in all my wayes ; that the words of my mouth, the meditations of my heart, and the works of my hands, be at all times acceptable unto thee, O God my strength and my Redeemer. Give health to my body, peace to my mind, tranquillity to my estate, sufficiency to my condition, thy blessing to the
gifts

202 *Prayer of the Godly man*

gifts of thy liberality, and grace to owe nothing to any man but love, but to make my light so to shine before men that they seeing my good works may glorifie thee my heavenly Father. Preserve me from the ordinary temptations of prosperity, to do evil because one hath means to do it, whereby many are overcome and treasure up to themselves wrath against the day of wrath. Rather let me be induced to do good because thou givest me means to do it, and to put on all the armour of the new man, because my condition makes me more exposed to temptation. Wean my heart from this vain world and the deceitfulness of riches, apt to take wings and fly away, and unapt to satisfie a mans heart when they are most plentiful and constant. Give me grace to take the only course to preserve them and get good by them, which is to lend them unto thee, and send them before me to heaven by the sure return of almes-deeds. Lord as my store is full of
thy

thy blessings, so let my heart be full of thy love, my mouth with thy praise, and my hands with good works. O for all thy gifts of this world, and more for those of the world to come, and for the earnest of them in my heart, let my soul bless thee O Lord, and all that is within me bless thy holy Name.

PRAY-

P R A Y E R

Of the Poor and Distressed.

MY Lord Jesu, eternal Son of God, who art the King of Kings and Lord of Lords, and yet out of thine infinite love to us poor sinners hast taken upon thee the form of a servant and a poor man, so poor as to have not where to lay thy head. I praise thee that thou hast honoured me with a conformity to thy condition. And who am I that I should aspire to a better condition than that of the Son of God? Lord *thou didst become poor that through thy poverty we might be rich. O make me one of those poor in the world rich in faith, and heirs of the Kingdom which thou hast promised to them that love thee.* Let all the unkindnesses of the world prove unto me thy discipline to learn of thee, O Christ,

Christ, to take thy yoke upon me and learn of thee that thou art meek and humble of heart, that by my conformity to thy meekness and humility I may find rest unto my soul, and that by thy gracious assistance and powerful comforts I may find thy yoke easie and thy burden light. This poverty, these distresses, are thy yoke upon me. Welcome all that comes from my God, good is the yoke of the Lord, good is the hand of the Lord. But Lord if thou encreasest my burden, increase also my strength to bear it. Since I am called by thee to glorifie thee by my patience, endow me with that precious gift. Do in me that which thou requirest of me. Let the very tribulation work in me patience, and experience hope, a hope that makes not ashamed, because the love of God is diffused in my heart, by the Holy Ghost, which in some measure is given unto me. Whatsoever I want else let me never want trust in thee, in whom I live

206 *Prayer of the Poor*

and move and have my being. For thou O Lord who cloathest the Lilies of the field, and feedest the birds of heaven, wilt not suffer me whom thou hast made after thine image, redeemed with thy blood, and endowed with thy knowledge and love, to want necessary sustenance or to be crushed down by adversities and adversaries. While I rely upon thy fatherly care, give me the grace to attend thy providence with my industry, not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, perseverant instant in prayer, and even in my tribulations distributing to the necessity of the Saints, being sure that trusting in thee and doing good, I shall want no good at thy fatherly hand. The Lord is my shepherd, I shall not want. The Lord is the portion of my inheritance, I cannot be destitute. That I may keep me from that sad condition, as much as it lyeth in me, by my diligent endeavour, I beseech thee O gracious Father,

Father, to give health to my body and vigour to my spirit, integrity in my behaviour, wisdom in my conversation; and howsoever thou disposest of me for my outward state, give me grace to live in thy fear, to dye in thy love, and be received into thy kingdom, through Jesus Christ my Lord and Saviour, *Amen.*

K 2

Morn-

Morning Prayer.

Almighty, all just, and all merciful Father, in thy might infinite, in thy justice dreadful, but in thy mercy through thy beloved Son accessible; I the work of thy hands, and though defiled with sin, yet still thy living image, made for thy service and glory, and made thine again by a gracious and powerful redemption, desire heartily here to pay to thee the due homage of my body and soul, in my prayers and praises. O that I might present them a living sacrifice holy acceptable unto thee which is my reasonable service! But I acknowledge with confusion of face that I have made my self unfit to render unto thee the whole duty which I stand indebted in by the charters of my creation and redemption, and have imbezelled my talents of Nature and Grace

Grace by many transgressions, misapplying to sin both my body made to be thy Temple, and my soul made and renewed again to be the image of thy truth and holiness. The vanity, the cares, the love of this sinful world, covetous and carnal desires, and contagion of vicious company, have got too much room in my heart, and like thorns are choaking the good seeds of thy faith, fear and love. But I present my body and soul unto thee not to warrant them holy, but to give thee thine own howsoever. I present them not as satisfactions to thy justice, but as moving subjects of thy mercy. I come not to bring righteousness unto thee, I come to seek it, humbly begging at thy hands that I may be covered with the meritorious righteousness of thy Son Jesus Christ. O Lord if thou justifiest, who is he that condemneth? Grant that being justified by faith I may have peace with thee through Jesus Christ my Lord. Give me a faith fruitful in

good works, grace to walk before thee unto all pleasing, and so to behave my self with the world as being alwayes before thy holy eyes, soberly, righteously, and godly, that my neighbours being edified with my good life may glorifie thee my heavenly Father. Illuminate my mind with the knowledge of thy truth. In flame my heart with zeal of thy glory and charity to my neighbours. Strengthen me by thy good Spirit to overcome all the temptations of Satan and the world, and subdue all the rebellions of my carnal mind ; that I be not beaten down by afflictions, nor corrupted with ease, nor drawn away with evil desires, nor oppressed with worldly cares, nor infected with bad examples, nor infecting others with my evil conversation. Give me the grace to seek and to find thy kingdom and thy righteousness, to be diligent and upright in my temporal calling, and to cast all my cares upon thee, for thou carest for me. Send thy saving light and thy

thy converting Spirit to those that are ignorant or estranged from thee. Let the ends of the world see thy salvation. Extend thy healing hand upon the sores of thy Church in these nations. Let truth and peace flourish in this State. Let it be maintained by piety and justice. Pour blessings of heaven and earth upon the King and the Royal family. Prosper their persons, and guide their counsels by the Spirit of thy fear, the Spirit of wisdom and understanding. O great Keeper of thine Israel that never sleepest, defend us against our watchful and unwearied enemies, confound their devices against thy truth and thy Church, and according to thy wisdom to fetch good out of evil, turn them to thy glory and the good of thy people. Take me and all my dear friends and relations to thy fatherly protection. And for so much of thy fatherly protection and bounty as I have enjoyed hitherto, make me truly thankful, and truly sensible of all thy comforts.

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212 *Morning Prayer.*

for this life, and more of those of the life to come; Of that unvaluable benefit that thou hast called me out of the darkness of ignorance, sin and perdition unto thy marvellous light, the light of thy knowledge, thy grace and thy glory; And give me the grace to express my thankfulness with my praises and my religious, just, and charitable conversation. Be thou the comforter of the afflicted. Preserve all thy children from all sin and all danger. Strengthen them against the temptations of adversity and prosperity. Grant me so to use this world as not abusing it and preparing my self to leave it. And whatsoever I would compass, whatsoever I take in hand, Enable me to have alwayes thy fear before mine eyes, and to take a firm hold of that good part which may not be taken away from me, even of thy self O Lord who art the everlasting portion of mine inheritance through Jesus Christ my Lord. *Amen.*

Our Father, &c.

Even-

Evening Prayer.

I Humble my self before thy holy Majesty, Dread and Merciful Father, to present unto thee the due offering of my best affections, and of my whole self, as thy creature made after thine image and redeemed by thy Son: Very sorry that I cannot present my self better, and that after all the helps of grace, which thou hast bountifully bestowed upon me, I am still very short of being holy because thou art holy. For my heart which is wholly due unto thee is stolen away by the cares of this mortal life, by the conversation of the world, and by the vanity, levity, and perverseness of my corrupt desires and imaginati-
ons.

O Lord I am so far from pretending to give a good account of my self to thy justice, that I am an humble pe-

K. S.

titioner

214 *Evening Prayer.*

tioner to thy mercy that thou enter not into judgment with thy servant, for in thy sight shall no man living be justified upon the account of his righteousness. All the account I can give thee is, that being unrighteous I have my whole recourse unto the righteousness of thy Son Jesus Christ, who is the Lord my righteousness. Be pleased O Lord to put his righteousness to my account. Make me truly partaker of the ransom of infinite value of his blood and obedience, that in him and through him I may be accepted of thee.

Enable me to take more care hereafter to glorifie thee in my body and in my spirit which are thine ; remembering with what high price I was bought, and that thy Son hath redeemed me for himself, that I should be one of thy peculiar people zealous of good works, and hast given me my body and soul to hold as a farm under thee my great Landlord.

That I may so husband my soul that
it

it may bring forth fruits of righteousness, be pleased thy self to plant it with the choicest plants of thy true knowledge and love, vertue and godliness. Let thy good Spirit shine upon it and into it, for of my self, as from my self, I am not able to do any good, but all my sufficiency is from thee. And withal give me that grace that my spirit may work with thy Spirit, employing all the powers of Nature and Grace to mortifie all my carnal and worldly affections and the sin which so easily besets me, that I may live unto righteousness, and walk before thee unto all pleasing.

Give me an assured faith in thy love and promises, to keep me firm in adversity, trusting in thee and fearing nothing but thee, and stedfast in prosperity, resisting all the allurements of sinful pleasure and profit as nothing to be accounted of compared to the glory of eternal life and the blessedness of a good conscience.

Protect me this night and all the
time.

216 *Evening Prayer.*

time of my life from all dangers, and from all mine enemies spiritual and temporal. Continue unto me thy fatherly care, bounty and liberality, for which I desire ever to be thankful. Blessed be thou, O Gracious Father, for all thy comforts of this life, for thy promises of a better life, and for the means thou affordest me to attain unto it. O make me a good disciple of thy blessings, and for thy great love give me the grace ever to love thee and glorifie thee, with my hearty praises, and my careful obedience.

Maintain thy glory. Advance thy Kingdom. Preserve thy Church from persecutions, but more from heresies, divisions and vices. Pardon and convert her enemies. Make the light of thy Gospel powerfully to shine unto the ends of the earth. Bless abundantly the King and the Royal house: Let it ever afford Defenders of the faith, and Protectors of thy Church. Be gracious to my family and all the branches thereof. Let thy grace and

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and thy peace and the spirit of thy
fear abide in it, and with all our bre-
thren in Christ. Guard us with thy
providence, Guide us with thy coun-
sel, and afterwards receive us to glo-
ry, through Jesus Christ our Lord.

Our Father, &c.

**The Authors Devotions for
his particular self.**

Daniel 12. 13.

*But go thou thy way till the end; for
thou shalt rest, and stand to the lot
in the end of the dayes.*

Soliloquy.

I Bless God it is no new doom to
me that I must away. I have been
going from the beginning of my day.
Even then Death begun to stand be-
hind me winding up the thred of my
life.

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life while Nature was spinning of it. All my life past Death hath it, and she hath now made of it one of the largest bottoms, so that she and I must come shortly to the end of the thred. Then shall I have done both living and dying in this world. Then shall I begin a life without end, a life exprest by the Angel to *Daniel* as consisting in two blessed states successively; The first a *rest* after the long turbulent agitation of this earthly voyage, a comfortable rest in the God of my salvation: And that *till the end of the days*, the end of time, the consummation of all created things, to give place to a second and infinitely better state; the eternal beatifical *lot* of Gods children, in which I hope to stand.

Neither can I be taxed of presumption to look to have my lot with the great Prophet *Daniel* in that glorious revolution; since by the promises of the Gospel I am invited to no less lot than to have God for my portion, to have God in me, and be my self in God.

God. So much was obtained for me by my Saviours last prayer to God his Father. So much was purchased for me by my Saviours death on the Cross.

After I have raised my Meditation to these high and certain hopes, and fixed my heart upon them, Lord! how much am I distasted with the powerfulest incentives of worldly desires, and the principal worldly objects of envy and admiration! I look upon this low world, as if I were seeing the Earth from Heaven. But what! I live in Earth, and must, as long as God makes it my station: And in it I must bear the incommodities of this muddy cottage, my body, where it rains in with Catarrhs, & the whole crazy building would tumble down and crumble to dust, were it not held up with new props every day. Besides, is there not a perpetual warfare for men upon Earth, especially for the godly man? May not the society of men be distinguished into two ranks, the oppressor and the oppressed? and
all

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all again put into one row of offenders against their Maker? What a great part of the earth lieth under the hellish darkness of Heathenism and Mahometism? What a great part of the Church is brutified with gross idolatry, and blindly enslaved to the covetousness and ambition of those that have turned Religion into a temporal traffick? Among that Epidemical corruption how few retreats are there for the worshippers of God according to his truth and command? What a publick hatred against those that will worship none but God, and will have no Mediator but Christ, and acknowledge no foreign power above their King? How strong is the reign of Satan in this sad world? How weak is the power of godliness in it? Hath not wickedness its constant course, while the goodness of the best of us is as the morning cloud and the early dew that passeth away? How boldly do the Devils servants do their Masters work, and blaspheme Gods good name?

How

How seldom and how weakly do Gods servants stand for the defence of their great Masters glory? *Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar ! My soul hath dwelt too long with them that hate peace, that abhor truth and holiness, that work iniquity with both hands. But I have a greater reason than the iniquity of others to make me weary of this life, It is my sin, mine own sin, that law in my members warring against the law of my mind, and bringing me into captivity to the law of sin. It is that captivity which makes me cry as a better man did before. O wretched man that I am who shall deliver me from the body of this death ? Yet I must add with him, I thank God through Jesus Christ our Lord. O how great a reason have I to praise God that I can see my sinful condition ? that I see my danger, and that at the same time I see my remedy ? Yea see it, and take it, and apply it to my self : A remedy of infallible vertue, A ransom of infinite value, to
redeem.*

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redeem me from sin, and the wages of sin which is death, from that worst sort of death the portion of Gods enemies for ever ; and to promote me to the best kind of life, the life of holiness and glory eternally with God, yea, the life of God in my measure. For this certain hope I thank God through *Jesus* Christ our Lord. God who was pacified with me through *Jesus* Christ our Lord, hath given me for his sake remission of my sins, hath even given me that beloved Son of his, and himself with him ; so that I may say with a heavenly confidence, *I am my Beloveds and my Beloved is mine.* Lord *Jesus* come quickly, and bring me to the rest appointed for me, there to enjoy a holy happy quiet state, till I be called to stand in a better, glorious, and everlasting lot.

PRAYER.

P R A Y E R.

MY great and good God, Maker of my Body, and Father of my Spirit, by whom and for whom I live, I have had in my life a long combate with my sinfulness, many experiences of thy just chastenings, and more of thy fatherly compassions; which were made more evident and sensible unto me by the comparison of thy judgments upon the wicked world, who have eyes and will not see thy truth and thy will, but resolutely walk in the vanity of their unregenerate sense, till they slide into final perdition. Blessed be thou, O my God, that thou hast reclaimed me from the ways of perdition by thy fatherly rods; That thou hast enlightened me with the knowledge of thy holy will and thy saving promises. That thou hast taught me by thy Word, and converted me by thy Spirit, making me know and foretaste *what is the hope of thy*

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thy calling, and what the riches of the glory of thine inheritance in the Saints, And what is the exceeding greatness of thy power to us-ward who believe, according to the working of thy mighty power. Blessed be thou for using that mighty power to subdue my corrupt nature, and preserve me from the contagion of this wicked world, working in me repentance from my great sins, and enabling me to embrace by faith the merit of my Saviour *Jesus*, who hath made my peace with thee, and by his good Spirit hath spoken peace to my soul. I bless thee for the fatherly watchful care of thy good providence, whereby thou hast fed me, protected me, defended me against incensed and active adversaries, and through hard passages hast made ways for me where there was no way. It is of thy singular love and miraculous power that I was rescued from trials too great for me to overcome. I was almost in all evil, bands of wicked men had got hold of me,

me, the powers of Hell had enclosed me on every side, but God who had set me apart for his service and glory, smote their rage with blindness, and made me to escape as a Bird out of the snare of the Fowlers; for which admirable deliverance my life in this world must be a perpetual, and my life in Heaven an eternal thanksgiving, unto thee the great and good God of my salvation. I bless thee my gracious guide, that in the publick distractions thou hast given me the grace to stand to my duty, and in the general storm hast provided a shelter for me under the shadow of thy wings, whence I could safely behold the violent tragedies of a sad and wicked time, thy judgment upon a sinful Nation, and thy wonders for the preservation of those that feared thee and trusted in thee. Blessed be thou O God of patience and comfort, that thou hast given them and me patience and comfort in the long trial, and in thy good time hast made it to end in a
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thy calling, and what the riches of the glory of thine inheritance in the Saints, And what is the exceeding greatness of thy power to us-ward who believe, according to the working of thy mighty power. Blessed be thou for using that mighty power to subdue my corrupt nature, and preserve me from the contagion of this wicked world, working in me repentance from my great sins, and enabling me to embrace by faith the merit of my Saviour *Iesus*, who hath made my peace with thee, and by his good Spirit hath spoken peace to my soul. I bless thee for the fatherly watchful care of thy good providence, whereby thou hast fed me, protected me, defended me against incensed and active adversaries, and through hard passages hast made ways for me where there was no way. It is of thy singular love and miraculous power that I was rescued from trials too great for me to overcome. I was almost in all evil, bands of wicked men had got hold of me,

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gracious deliverance. I bless thee for making the various turns of publick businesse effectual to open mine eyes to see the vanity and deceitfulness of the most desirable things of this world, enough to wean my heart from them, and make it settle and fix upon thee the soveraign and permanent good which never disappointeth the possessor, neither in this life, nor in the life to come. And withal I bless thee for allotting me such a competency of thy temporal blessings, as both kept me from envying my neighbours, and gave them little occasion of envying me. I bless thee for being my sure portion in the land of my pilgrimage, for preserving me from the bondage of debt, for making me the head and not the tail of my Family, and teaching me by that dispensation of thy providence what duties thou requirest of me.

Alas! when I consider what duties thou callest me unto, those especially of my best and heavenly calling, I am
cast

cast down with shame and confusion of face, acknowledging that I have been very short of imploying and more of improving my talent. Pardon, good Lord, pardon that criminal negligence. And withal mercifully accept those few defective performances of thy service, for which with a sincere heart I have laboured. And though I be but an unprofitable servant, yet by thy great mercy let me enter into the joy of my Master. Great searcher of the hearts, thou knowest that the chief cause of my longing for that joy is, that being free from corrupt flesh I may offer unto thee pure duties with a pure spirit, and without end or interruption serve and praise thee, with all my heart, with all my soul, and with all my understanding. I have waited for thy salvation, O Lord. Into thy hands I commit my Spirit, into thy hands also I commit my Body, for thou hast redeemed both, O Lord God of truth. And after thou hast given rest to my Spirit in thy heavenly

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gracious deliverance. I bless thee for making the various turns of publick busineses effectual to open mine eyes to see the vanity and deceitfulness of the most desirable things of this world, enough to wean my heart from them, and make it settle and fix upon thee the sovereign and permanent good which never disappointeth the possessor, neither in this life, nor in the life to come. And withal I bless thee for allotting me such a competency of thy temporal blessings, as both kept me from envying my neighbours, and gave them little occasion of envying me. I bless thee for being my sure portion in the land of my pilgrimage, for preserving me from the bondage of debt, for making me the head and not the tail of my Family, and teaching me by that dispensation of thy providence what duties thou requirest of me.

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heavenly mansions, and to my Body
in the dust, thou wilt rejoyne them,
and make them enjoy together the full
benefit of thy redemption in the glo-
rious lot of thy Saints, whose glory
consisteth in glorifying thee for
ever.

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F I N I S.

